relating to the pecuniary con

ACESON, SAMUEL PHILBRICK, EDMUND QUINCY, WILLIAM BASSEYT.

NORFOLK, Va. July 19th, 1843.

I have viewed calmly the proceed-

s—I have viewed calmly the proceed-veral Repeal meetings in the larger from 'to take into consideration' the iel O'Connell in regard to slavery, and ds used by him against slaveholders, in any way, countenance slavery. I the hold manner in which the heart

bold manner in which the hasty nusiastic—too Irish a man—were op, the ball was caught and hurled

ha threw it, and not at the Associa-

three it, and not at the Associa-has the honor to be the principal.

Fund that be chivalry, God defend to not wish, in the least degree, to for O'Connell or for his rash words at I first read the ignoble address of

I felt the angry blood tingle in my

crest and the love for inter-tain to the common sense came to the res-Connell? thought I; is he Ireland? Shmen, in Ireland, publicly reprove r such an address? No! Did he de? No! Shall he who has so long firm and true friend—be deserted freely of a subject which might is complete, country? If they now

o in another country? If they now

advocating, will it not again cause cursed spirit of faction and division has nursed with so much care? It

h for REPEAL and O'Connell !-

O'Connell and abolition! He has end by Americans. Slaveholders have

d abused by a host of men sent for the to England, by the abolition socie-tal. And must he not believe—can for believing—the assertions of the

overs of Christ' (!)—men who have so neet for truth that they never use it. ith all the holy horror of 'that speech,'

ed to free the world when his coun-When they have thrown off the let him teach them to throw off

the rich. Finished in his own

son of the rich. Finished in his own him go to England and free the factory narriers' in the coal mines; let him look a these mines, stripped to their waists, fastened round their wrists, and drawing his after them. Let him seek the little

oung and aged women and men, who places, and ask of them, who is God? only as he whom they curse by ;m, what is modesty? —they know Enquire of them whether the males nost dissolute and indecent? they

females have no shame-the men And this is the 'freedom of the This is 'Enlightened England!'
rangled the royal babes, crushed the
obility, and taught humanity and
happy England!' 'free England!'

let him visit America; let his soil of the 'miscreants,' and I im on the wharves, negroes-well-

faces! there is a sweet, noble specimen negro. These latter work only long ces: there is a week, note spectruc-egro. These latter work only long et money 'for grog time o' day,' and af-ey will manage, by begging, lying, or botain enough of fiquor to taper off with will not carry the world's liberator and

draymen and cartmen-jolly, contentllows—trotting a race with their horses and hefore their competitors; you will now themselves into all the attitudes of

der, imitating Hercules, the Flying Indi-hariot driver—they have heard of care,

and of we, but they have never felt them.

side, enjoying a hearty laugh at some dry joke, at or a new 'double shuffle.' At night, they belone to their old women, who have always a star of something good for them, and talk of Auld on, the different traits of their different mas-

some horrid murder or ghost story, for the enefit of the younger negroes whom they

make some few remarks in regard to the

nt of the negroes-which must necessarily

came, and I'll wager that in 99 cases out the answer will be that he is from some of

be hired to a Yankee woman. If, after they med, the men behave themselves, and their

as no employment for them, they are per

ore sunset-having the balance of the day

nif; besides allowing him I hour each for and breakfast—if they work the 21-2 or 3 they are paid for it. Their only punishments

at cause. You will find nearly all the free

elow them, many more privileges being to the latter than the former. Yet these ne-

cannot be forced to leave the State, so kindly

they used. I might give you many more instan-of the good treatment of the slaves, but I have space—though I have the inclination. By re-ace to the debates in the Virginia Assembly in bout 1830, you will find that the South wishes

es, except capital ones, are, whipping and white man are sent to the penitentiary!
The protected from injury by their master, who make the aggressor suffer, if he beat the negro

her the boy or girl reaches the age of 14 or 15. ver whipped, unless it be for some great such as stealing, purposely disobeying or

hten to bed.

rers waiting for work, se

foreign from the

LOYD GARRISON, Editor.

)L. XIII.--- NO. 33.

From the Boston Pilot. The South and O'Connell. OUR COUNTRY IS THE WORLD ... OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, AUGUST 18, 1843.

UGE OF OPPRESSION.

I have received your letter of the 9th ult. and perhaps in answering it, my safest and most prudent
course would be to express my regret, that the precarious state of my health, and particularly of my
voice, would not warrant me in undertaking an engagement to deliver a public address upon any subject whatever, on the first day of next August. This
takes the uses of adversity consider, saith yet higher authority.

In the summer of 1783, when the results of the

den the revolution in Sweden from liberty to despotism. Turgot, very shortly before the surrender of
Burgoyne, but after our Declaration of Independence,
had formally advised Louis the 16th, that it was for
the interest of France and Spain, that the insurrection in the Anglo-American colonies should be suppressed. France and Spain had been warned of the
remote consequences to them as owners of colonies
of the success of the Anglo-Americans. But neither
Turgot nor Vergennes, nor any one European or
American statesman of that age, foresaw or imagine
what would be the consequence, by no means remote,
upon their own governments at home, of the dismemberment of the British empire and the triumphant
establishment by a seven years war on the continent
of North America, of an Anglo-Saxon confederate un a longer yarn than I intended, and

treme laziness, or staying out after 9 o'clock. I need not remind you that the cele-linish tars' are whipped for much smaller If you find a cruel master, inquire from States north of Maryland. I have remarked it; the women from the northern States make their

work harder, whip them a great deal more, them in every way much worse than those ders born in the southern States. And so the negroes know it, that they will not wilwork on their own account, paying a low in the plantations, each negro has his task e finishes, if he work steadily, 21-2 to 3

mentary taxation without representation. He held that opinion to his dying day. He introduced it into his draft of the Declaration of Independence itself, odious property in slaves. imputing the existence of slavery in Virginia to George the third, as one of the crimes which proved him to be a tyrant unfit to rule over a free people.

Among the signers of the Declaration of Independence there were at least twenty slaveholdersprobably thirty. They could not stomach the appli-cation of thesself-evident truth to themselves, and poor in that section—to the cruel oppression of the poor in that section—to the cruel oppression of the they lopped it off as an unsightly excrescence upon that by the operation of this radical iniquity in the organization of the government, an immense disproportion of all offices, from the highest to the lowest, the tree of liberty. But his grandson and executor has carefully preserved it in the double form of print and fac simile, in the edition which he has published of his writings, and there it stands, an unanswerable testimonial to posterity, that on the roll of American of petition totally suppressed for the people of the

In the revolutionary war, been tories, and advised the French in 76, to 'mind their own business.'

Youra, SURRINAC.

There are many expressions in the abova; iter with which we cannot of course agree, bug give them entire, in order to show our readers some what of the fleelings that attended the publicant of the mount. The course of the Phich theorem of the Phich the count of the mount in the relations of sovereign and ediged. As the proper of the Phich the count of the mount and defend his own meaning.

SELECTIONS.

But while this contest had been in progress, both of intellectual conflict, and of mortal combat, the war in the property of the property and the permanent of the mount in the relations of sovereign and ediged. As the property of the public permanent of the property of the property of the property of the public permanent of the property of the publication of classes prescribed to the property of the

whice, would not warrant me in undertaking an engagement to deliver a public address upon any subject whatever, on the first day of next August. This answer I have been most reluctantly constrained to give to several other kind invitations to address the people on various subjects in the course of the ensuing summer and automn. But the occasion of which you propose to celebrate the anniversary, is viewed in lights so entirely different and opposite to each other, that it cannot be denied to have assumed both a religious and political aspect, and this must be my apology, while returning my thanks for your friendly invitation, for frankly unfolding to you other coasons which would have detacted to me the same conclusion, even if the stateted my the same as if the affirmation had not an any sense be said to be born equal—and when the foundations of human society throughout the regions of civilized man. It is indeed nothing more nor less than the consummation of the Christian religion. It is only as immonstrableing that all mankinds can in any sense be said to be born equal—and when the Declaration of Independence alfirms, as a self-evident truth, that all mark all machined to be not equal—and when the Declaration of Independence alfirms, as a self-evident truth, that all mark are born equal, it is precisely the same as if the affirmation had been that all men are born with immortal souls. For take away from man his soul, the immortal spirit that is within him, and the would be an early of the contents the fallacy with which the holders of slaves often deliade themselves by assuming that the test of property is human law. The soul of one man cannot by human laws a sould be a subject of the subject of the Declaration of Independence allowed the subject to implicit obedience, and that the natural equality of the subject of th

establishment by a seven years war of the controlled of North America, of an Anglo-Saxon confederate nation, on the foundation of the natural equality of ourselves in a hundred millions of dollars to persuade Mankind, and the inalienable rights of man.

After Louis 16th lost his crown, he remembered and bitterly repented the part he had taken on the side of the natural equality of mankind, and the rights for each of the natural equality of mankind, and the rights for each of the natural equality of mankind, and the rights for each of the natural equality of mankind, and the rights for each of the natural equality of mankind, and the remembered and land, and sounded the clarion of freedom to the of human nature in the American revolutionary war.
For the revolution in France, by which he lost his throne and his life, was another fruit of the same the holy pontiff of the Roman Catholic church to self-evident truth, that all men are born equal, and have a RIGHT to life, liberty and the pursuit of happiness, without infringing upon the same right of all heart of the fiery Mussleman of Tunis, the follower of the war-denouncing prophet of Mecca, to proclaim
Until the day of the Declaration of Independence, liberty throughout his land? Are we carrying into the condition of slavery was recognized as lawful in Hindosian the inexpressible blessings of emancipaall the English colonies. The Constitution of the ton? Are we bursting open the everlasting gates,
Commonwealth of Massachusetts, established three and overleaping the walls of China, to introduce into
years after the Declaration of Independence, adopted that benighted empire in one concentrated sunbeam, Court of the Commonwealth under that Constitution judicially decided that slavery within the Common all this are not suffering our own hands to be wealth was thereby ipso fitto abolished. Since that day, there has not been a slave within the State.

The author of the Declaration of Independence was a slaveholder. His self-evident truths taught him that slaveholding was an outrage upon the natural rights of mankind, at least as great as parliatural rights of mankind, at least as great as parliatural rights of mankind, at least as great as parliatural rights of mankind, at least as great as parliatural rights of mankind, at least as great as parliatural rights of mankind, at least as great as parliatural rights of mankind, at least as great as parliatural rights of mankind, at least as great as parliatural rights of mankind, at least as great as parliatural rights of mankinds to be manacled, and our own feet to be fettered with the chains of slavery? It is not enough to be told that beautiful that the chains of slavery? It is not enough to be told that chains of slavery? It is not enough to be told that beautiful that the chains of slavery? It is not enough to be told that chains of slavery? It is not enough to be told that beautiful that the chains of slavery? It is not enough to be fettered with the chains of slavery? It is not enough to be told that chains of slavery? It is not enough to be fettered with the chains of slavery? It is not enough to be fettered with the chains of slavery? It is not enough to be fettered with the chains of slavery? It is not enough to be fettered with the chains of slavery? It is not enough to be fettered with the chains of slavery? It is not enough to be fettered with the chains of slavery? It is not enough to be fettered with the chains of slavery? It is not enough to be fettered with the chains of slavery? It is not enough to be fettered with the chains of slavery? It is not enough to be fettered with the chains of slavery? It is not enough to be fettered with the chains of slavery? It is not enough to be fettered with the chains of slavery? It is not enough to be fettered with the chains of slavery?

Is it not enough, that by this exclusive privilege of property representation confined to one section of the country, an irresistible ascendency in the action of the general government has been secured, not indeed to that section, but to an oligarchy of slaveholdof lavery and of negroes. You will find that the South wishes be rid of slavery and of negroes. You will find attour present Governor, with a majority of other discovernor, with a majority of the conflict was the liberty of mankind and the rights of man. They always degrated to first with foreign nations, trampled on by cruel of the trail of the people of the fitting of the majority of the last twenty years the Constitution and selemn treaties with foreign nations, trampled on by cruel of the trail of the civilized race of man, the self-sident truth, the natural equality of mankind and the rights of majority of the civilized race of man, the self-sident truth, the natural equality of mankind and the rights of majority of the civilized race of a solemn adjustant or treaties with foreign nations, trampled on by cruel of

the conquest of Mexico, for the expansion of re-instituted slavery, for the robbery of priests and the
plunder of religious establishments yet subsided?
Have the pettifogging, hair-splitting, nonsensical,
and yet inflammatory bickerings about the right of
search, pandering to the thirst for revenge in France,
panting for war to prostrate the disputed title of her
being, has the sound of this war-trumpet yet faded
away upon our ears? Has the supreme and unparalleled absurdity of stipulating by treaty to keep a
squadron of eighty guns for five years without intermission upon the coast of Africa to suppress the
African slave trade, and at the same time denying
at the point of the bayonet, the right of that sound.
Scarborough: yet the same census shows that in African slave trade, and at the same time denying at the point of the bayonet, the right of that squad-rough; yet the same census shows that in ron to board and examine any slaver all but sinking Scarborough there are no colored persons. For

ored population of the United States, than among the whites, and among free blacks than among the slaves, as shown by the returns of the last census. This proposed disproportion, based on the authority of the census, was made the subject of an article in a late number of the Southern Literary Messenger, in which the greater prevalence of insanity among the free colored people, than among the slaves, was more particularly dwelt upon. For the purpose of exhibiting in a strong light the supposed fact of such a remarkable disproportion, a table was given, presenting in a connected view the white population of each State and territory, as shown in the last census,—the number of insane and idiot white persons in each—the average proportion of each—and also the free colored population in each, the slaves, with the number and proportion of insane and idiots. Upon this table our correspondent remarks that 'it appears that, of the white population of the United States, one in 978 is insane; of the colored population of the slave States and territories, (including slaves and free persons,) only one in 1605; but of the colored population in the free States, one in 143!'

From the table above referred to, it would appear

mession upon the costs of Arrica to impress the image and allots, six of whom are of the town are of the cost of t

the pleasant employment of commenting upon their motives, of devising means to shelter the African slave from their search, and of squandering millions to support on a pestilential coast a squadron of the stripes and stars, with instructions sooner to scuttle their ships than to molest the pirate slaver who shall make his flag-staff the herald of a lie.

Apologising to you, gentlemen, for the length of this letter, I will close it with an ejeculation to heaven, that you may live to substitute for the first of August, the day when slavery shall be proclaimed a word without a meaning in all the languages of the earth, and when the power of emancipation shall be extinguished in universal freedom. To share in the jubilant chorus of that day, if my voice could burst from the extrements of that what it is substituted in an age of free inquiry, like this, do lose their hold extinguished in universal freedom. To share in the jubilant chorus of that day, if my voice could burst from the cerements of the tomb, it should be to shout hallelujah! for the Lord God Omnipotent reigneth! let the earth rejoice and be glad!

JOHN QUINCY ADAMS.

From the Boston Daily Advertiser and Patriot.

Insanity among Colored People

We have received an elaborate communication, in which an attempt is made to account for the supposed greater prevalence of insanity among the col-We have received an elaborate community which an attempt is made to account for the supposed greater prevalence of insanity among the colored population of the United States, than among the population of the United States, than among the definition and among free blacks than among the state of the very general cry against radicalism.

the colored population in the free States, one in 143!?

From the table above referred to, it would appear that of the colored population of Maine, I in 14 of the whole number are insane or idiots; in New Hampshire, one in 28; in Massachusetts, one in 43, and so on; while in the Carolinas, Georgia, Alabama and Missiesippi, where there is a large slave population, the proportion is one in 2010, to one in 4310. The writer in the Southern Messenger goes into an argument to account for the great disproportion of the insane among the free blacks compared with what is found among slaves; and our correspondent goes into a course of reasoning to account in some measure for the similar disproportion, though somewhat less in degree, between the free colored and white population.

We do not publish the communication of our correspondent, because it is evident that the whole hypothesis is founded in error—an error arising from a series of blunders in the returns of the census. Congress, in presenting the form of the last census, committed the absurdity of attempting to accomplish a great number of impossible things. By the mass of useless details which they required in the returns, they not only greatly increased the labor and expense of the returns, but rendered an approximation towards accourse of the number of white persons to the care. Among the things, a return was required of the number of white persons

AGENTS.

AGENTS.

MAINE.—A. Soule, Bath; Wm. A. Dunn, Hallowell New-Hampshire.—N. P. Rogers, Cokcorn;—William Wilbur, Bover;—Leonard Chase, Milford.

Vermort.—John Bement, Roodstock;—Rowland T. Robinson, North Ferrisburg.

Massachuretts.— Moses Emery, WestNewbury;—Jno. L. Lord, Newburyport;—Luther Boutell, Groton; W. S. Wilder, Fitchburg;—J. T. Everett, Princeton; J. Church, Springfield;—John Levy, Lowell;—Josiah V. Marshall, Dorchette; and wicinity;—Richard C. French, Fall River; Issue Austin, Nantucket;—Elius Richards, Weymouth;—B. P. Rice, Worcester;—Wm. C. Stone, Watertonen;—A. Benres, Centreville;—Israel Porkins, Lynn;—B. Freeman, Brewster; Joseph Brown, Indocer;—Joseph L. Noyes, Georgeman, Northampton; Alvan Ward, Ashburnham. son, Northumpton ; Aivan Ward, Ashburnham.

Ruode-Island .- Ameranty Paine; Proutitines; -- Wm. Adams, Pawtucket; -- Gec. S. Gould, Warwick. [For a continuation of this list, see the last page last column.]

JAS. BROWN YERRINTON, Printers

WHOLE NO. 658.

then? The truth they uttered had effect, and the church was reformed. How long is it since the rum-bottle was the constant, the almost indispensable companion of every man. 'An aged minister' tells us, that within his recollection, the bottle stood on the table at ecclesiastical meetings, and that there was, after the close of such meetings, something like a general carousal, and that nothing was thought of it, if some men had to be helped to their homes: It was but yeaterday, that a man, once our teacher, told us that he took a bottle of brandy from his tutor's closet, and encased it in one of the pillars of a new chapel which was erecting at the time; wrapping it in a statement of facts respecting the drinking propensities of the college faculty, which would sound oddly enough even now, if the bottle and the manuscripts were dug out; and he is not yet an old man, either. There was, certainly, need enough of a reform when Ketteridge, and Edwards, and Hewit, and Goodell struck for temperance. At the close of the revolution, the true principles of human equality seemed to be popular. But there was a great degeneracy, until ten years since, it was almost as much as a man's life was worth, to advocate the doctrines of the Declaration of Independence. Indeed, a Lovejoy was murdered in Alton, and a Garrison was dragged through the streets of Boston with a rope around his neck, and cast into prison. And an enactment offering a

dered in Alton, and a Garrison was dragged through the streets of Boston with a rope around his neck, and cast into prison. And an enactment offering a reward for his head, stands unrepealed on the statute book of a neighboring State. But there is no necessity to repeat the facts which showed the necessity of a reform in regard to the subject of human rights. They are so recent, and so stained with blood and outrage, that they are familiar to all. And how familiar, too, is the fact, that churches of every denomination grow cold and degenerate, and must be reformed and revived from time to time. Indeed, if there were not men raised up like Luther and his coadjutors, and Whitefield, and Wesley, and Edwarda, and Tenant—men who are cursed by their own and, lauded by succeeding generations, the church would and Tenant—men who are cursed by their own and, lauded by succeeding generations, the church would go into a returnless apostacy. Were there no moster-spirits raised up, to elevate the Christian standard and lead people up to holiness, the church would settle down into a cold, dead formality. The morals of the people would so degenerate, as to render our world a moral Aceldema, were it not for the general reform in morals experienced from time to time. Even civilized society would become savage, were there no reforming influences, to correct its errors, and constantly lead it to higher attainments. It is a simple matter of history, that in several ages of the world, literature and science have depreciated to the very verge of worthlessness, almost, to the ignorance of a savage state till a reform in religion and literature, (for they go hand in hand,) revived both, and placed them again in the ascendency.

Why, then, this great fear of reforms? Why then this encouraging young men to sneer at that, which

Society could nind a sale place for meeting, neither in church nor grove, but were driven to barns, or the open streets. Those who attended some of the first annual meetings of this Society, and then attended the late meeting, (or read the account of its proceedings,) must 'thank God and take courage.' We should judge from the account, that the citizens We should judge from the account, that the citizens of Bloomingburg were pretty thorough friends to the cause, as they had made the most ample provision for the large body of delegates, and as their choir had prepared themselves with excellent music, which added greatly to the interest of the meeting. Dr. Bailey says, 'Some of the airs were heavenly, not sung in the Tippecanoe style, or having any special relation to political demagogües, or military chieftains, or breathing any of the spirit of manworship—but they were sung in honor of liberty, in worship—but they were sung in honor of liberty, in behalf of universal humanity, in the name of God.
Last year, the Society was in debt some \$2800.
During the year, its operations have been carried on vigorously, and \$1600 of the debt paid. Cash and property were given and pledged at the meeting, nearly sufficient to make up the balance of the debt, \$1200. If all the friends do their duty, the Society will be out of debt in three months. The receipts and the expenditures of the past year, were \$2439
99. The Philanthropist, in Dr. Bailey's hands, has sustained itself by an occasional interruption. This year, we trust, it will do the same, without such interruption, and also without embarrassing him.

The relations of the political parties American churches to slavery, was fully discussed, and their delinquencies faithfully rebuked. The resolutions were all excellent.

In connection with, though not a part of the anniversary, a liberty meeting was held, which was addressed by Judge King, and Mr. Lewis, and resolutions adopted, one of which, recommends the calling of a State Liberty Convention, at Massillon, the first Wednesday of November next.

A meeting of Presbyterian ministers and mem-bers was also held, to devise means to banish slave-by from the church. It resulted in calling a general Convention of A. S. Presbyterians, Old and New School, at Ripley, Ohio, (time not specified.)

The Ladies' Education Society, also held its annual meeting a the same time and place. They have had in their employ, twenty-three teachers of colored schools during the year. The facts detailed respecting the success of the schools, and the self-denying pors of the teachers, were very cheering.

A Convention of colored people was held at Kin-lerhook, N. Y., on the 5th inst. It was on the occa-tion of the 2d anniversary of the Union Tempeion of the 2d anniversary of the Union semi-ion of the 2d anniversary of the Union semi-rance Society of colored people, embracing the States of New-York, New Jersey, Massachusetts and Con-necticus. Nearly a thousand members were present. Speeches were made by Rev. Mr. Beman, of New Haven, J. C. Morrell, and others. These speeches Haven, J. C. Morren, and others. These specimes and to be excellent in manner and matter. 'The celebration,' says the Kinderhook Sentinel, 'was conducted in a manner that reflected the highest honor upon our colored citizens generally; and we have rarely known so large an assembly to carry on their proceedings in a manner so perfectly respectable, quiet and orderly.'

Missouri Convention.—A convention of the north-era counties of this State is to be held at Hannibal, on the 20th inst., to devise measures to oppose the unremitting exertions of the Illinois Abolitionists, by whom money and ingenuity are said to be constantly whom money and ingenuity are said to be constantly whom money and ingenuity are said to be constar and successfully employed in aiding the escape

use his best blic patronage Aug. 4. cations would age, to live is 25 Cornhill.

DING,

BOSTON,

ring brethre

SEAMEN.

ODS AND S, No. 3, Cherry-are the follow king, Apron and dicues of differ-ing, Suspenders.

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do the housework nay be dosi d States Clarion arded on applica L, 25, Cornhill. ROUS,

POUND, f, or become thin; f, or become thin; and to a glossy state, yet ances. The chief icated Compound, and clarifying produce the action of the raging a reaction in the pulp, which may life and vigor circulation of the ont the effects of and disposing the tuse will preserve latest period of 5, 2 Milk, 2d doer feb. 17.

EMS. of the volume clished at 25 Cor pring ; Dedienter politionist; To at ; Earthly Fame; William Ladd; by First-Born; To r of the same; On

of the same; one confine of Philanthresabeth Peace; Caristian Rest; The Time; Worship!
on. Theodore Frederity and Slavery; and Slavery; atting my Thirtied ty-fifth Year; The Poor Debtor; Slave; To Sleep;

EWBERRY.

HUA COFFIS BERATOR. Hartford; nroe, Cante New-York

Alleghony n. West Gr -Abner G.

GENERAL. master may ear of a newspap rof a newspap room, and fran

BOSTON:

PRIDAY MORNING, AUGUST 18, 1843.

Letters from the Editor. No. II. NORTHAMPTON, August 2, 1843.

MY DEAR FRIEND-In addition to the unti-slavery observance of the 11th ultimo, in this town, there was a public temperance celebration on the part of the Cold Water Army, Martha Washingtonians, &c. In the procession, there were not less than seven or eight hundred children, with badges and bannersa very pleasing spectacle. It was gratifying to perceive, that, strong as is the aristocratic spirit in this quarter, no distinction was made among them on account of complexion. Colored children were not only allowed to walk in the procession, but in some instances were coupled with white ones; and I saw no token of contempt or disapprobation among the numerous spectators. 'This is progress,' I said to myself, abolition progress. True, to cease from cowardly and wicked persecution of the weak and innocent is not a very meritorious act; but it is an indication, in a case like this, that the spirit of humanity has not labored in vain for the last ten years, and that justice and equality shall yet be established in our borders. The pic nic was held in a beautiful orchard, and was bountifully supplied with choice refreshments. The Courier states that there were shout four hundred loaves, or, as estimated by one gentleman, a ton of cake, upon the tables? Plain food would have been better, on such an occasion: but there are comparatively few who have yet learnt to be 'temperate in all things.' The temperance cause has had its days of persecution and reproach, (I remember them well,) when the influential, the wise, and the pious, stood aloof from it in the spirit of contempt or anger; but it is now riding on the topmost wave of popularity, and all classes are doing homage to it. Public opinion has signed the teetotal pledge, and hence, priests and politicians, and all who seek honor one of another, are now graciously disposed to patronize it, and to manage the whole movement. This fact was strikingly illustraed in the celebration alluded to. To show you how much THE PROPLE had to do with it. I send you the following order of services, which I presume was followed without variation:

1st, Music by the Band. 2d, Prayer by Rev. William Allen, D. D. 3d, Song by the Cold Water Army. 4th, Address by the Rev. Rufus Ellis. 5th. Song by the Glee Club. 6th, Address by the Rev. E. P. Rogers. 7th, Music by the Band. 8th, Address by Rev. H. D. Doolittle. 9th, Song by the Cold Water Army. 10th, Address by the Rev. Orange Clark. 11th, Song by the Glee Club. 12th, Address by Rev. Charles Wiley. 13th, Music by the Band. 14th, Refreshments. 15th, Songs by the Cold Water Army.

Six speakers, and not a layman among them allnone but clergymen! What will become of the temperance enterprise, if it be entrusted to such hands? Look at that order of services again! You see in it the contrivance of Sect, as well as of Craft. Every religious denomination in the town furnishes its priestly representative, excepting the Methodist, the omission not being intentional. It was not a meeting at which THE PROPLE could have any chance to be heard, or free speech could be uttered with lay simplicity and plainness. No provision was made for any but ordained and divine speakers. How these spoke I do not know; but, doubtless, to the gratification of Sect. and the furtherance of Craft. As an old tectotaller, I protest against every such arrangement. If the clergy will have one day in seven, in which to harangue the people, without 'let or hindrance,' I think it is rather a hard case if the people cannot be allowed at least one day in the year especially on the fourth of July, on which to talk with each other, in public assembly, on matters pertaining to their dearest interests. That seventh day monopoly is one of terrible power and injustice, that ought not to be tolerated one hour longer; nor groun in spirit to behold the time when it will be universally seen in its true character, and repudiated in the name of Christianity and when they who are determined to uphold it shall

Vile before all the people, in the light Of a world's liberty!'

The 'Washingtonian movement' is, as yet, to a very considerable extent, under clerical management, which will be the death of it, unless the laity take full possession of it; and just so far as they are daring to do so, are the clergy withdrawing their countenance from it. L. M. Sargent complains that the Washingtonians are beginning to discard religious formalities and the aid (?) of the priesthood, at their meetings, and even to hold their meetings in the open field on Sunday, before the sun goes down; but the complaint arises from a specistitious attachment to a religion that 'comes by observation,' and instead of being just cause of alarm or grief, is one of the most encouraging signs of the times, in regard to the certainty of human progress. But let the true Washingtonians understand, that a persistance in this course, on their part, will bring down upon their heads the anothemas of these holy usurpers, and they will be branded as 'infidels' of a dangerous character-the more dangerous, because they, in imitation of one Jesus of Nazareth, are going about, doing good. Many will be induced to leave their ranks, but their cause will only make better pro-

By the term 'clergy' or 'priesthood,' I wish to be understood not preachers of truth, but the leaders of sects; such as claim to be divinely appointed in a sense that places them above, and the people below : such as practically array themselves against human equality, and claim, by virtue of their office or position, the confidence and respect of the community.

Yesterday was the anniversary of a day that has given birth to the most extraordinary and glorious event of the present century, the celebration of which will doubtless be observed until not a slave be left to clank his chain in any part of the world. I wanted to be at the great gathering of anti-slavery spirits at Dedham-at the convention in Lowell-and wherever jubilee meetings were held on that day; but I could only be in one place, and at one meeting? and found it more convenient to be here than any where else. We made application, through a large committee, for the First Congregational meetinghouse-one of the most commodious in the Commo wealth-with very little hope of success; but our request was granted, (not without hesitancy and fear on the part of the parish committee,) and we accordingly occupied it all day. Our meetings were not thronged, as they ought to have been, and as they would have been, if the clergymen of the place had exerted themselves to induce the people to attend; but, though few of the village residents were pres sent, a respectable number convened from the neighboring towns, the members of the Industrial Com munity turned out en masse, in true abolition style Our widely and worthily known colored friend, DA VID RUGGLES, was called to the chair, and presided in a very satisfactory manner. Until he was afflict ed with ophthalmy, he devoted himself to the task of breaking the fetters of his oppressed countrymen with indomitable courage and unconquerable zeal. His sight is somewhat better, but far from being restored,

the loss of which affects not only himself, but very seriously the cause of the hunted fugitive. Fr. E. D. Hudson and Frances Judd acted as Secretaries. As usual, at the opening of the meeting, an opportunity was given for vocal prayer; but no one was moved to improve it. And this is now a customary occurrence in all our reformation meetings, in which such a course is pursued, whether in the city, or in the country. This omission of a religious formality, which has so long enslaved the human mind, and which is the product of any thing but the true spirit of prayer, is another hopeful sign, though it will cause formalists and pharisees to groun in spirit, and to lift up their hands in holy horror. It also shows how purely mechanical and ceremonial this mode of extorting vocal prayer has been, and is, as generally adopted; for when reliance on the priest ceases. and no one is urged to go through with the perform ance, the result is usually silence, though many deland is far from being in accordance with the teachings and example of Christ, and is manifestly done to be seen of men.

In the forenoon, an elaborate and instructive address was delivered by Prof. WILLIAM ADAM, in which the leading features of the anti-slavery movement in England, and the glorious results of West India emancipation, were delineated in a manner that gave high satisfaction to the audience. I hope to procure this address for publication in the Libe rator, and am sure it will be read with pleasure and deep interest.

In the afternoon, addresses were made by James Boyle, our truly noble-minded friend Summer Lincoln. (formerly of Gardiner,) Thomas Hill, (a promising young man, belonging to the 'Community,' Wm. F. Parker, Stephen Rush, and myself. The address by young Hill was well conceived and well spoken, and evinced a growing intellectual and moral capacity. Parker and Rush are also members of the 'Community.' The latter is a fugitive from the land of chains, whips and bowie knives, and six beast of burden. He has made great proficiency in reading and writing since he came here, and has conducted in a very exemplary manner. His heart was full of gratitude to God, and he found it difficult to give utterance to his feelings on the occasion: but he spoke sensibly and earnestly, in the spirit of one who had worn the galling shackles of bondage, and who was rejoicing in the blessings of liberty. He said that he was induced to run away by hearing of Latimer's case; and that as Massachusetts had given succor and protection to George Latimer, he thought he would try his luck in the same manner. He was also induced the more readily to escape, by hearing his master and other slaveholders cursing the abolitionists, of whom he formed a high opinion from that circumstance.

Several choice anti-slavery hymns were sung he tween the addresses, with the spirit and understanding also. I trust a salutary impression was made on all present. Thus ended our observance of the first of August in Northampton.

> Yours, in haste, WM. LLOYD GARRISON.

O'Connell.

We wish we had space to keep even a slight recor

of the progress of the Repeal movement in Great Not in Ireland alone is the agitation going Parliament itself is convulsed by it. Every body knows what is meant by 'young France.' similar power is rising in Great Britain. When the devoted labors of one generation have awakened thought and dispelled prejudice, the next rises free from apathy and ignorance, and can spend its untransmelled strength upon the work which its.predecessors were obliged to spend theirs in making a road for. 'Young England' is the field. Success to her every effort. Let her not shrink away from him who has prepared the way before her, for nearly half a century : who has so educated his countrymen in that time, that now, in a state of fierce national animosity and debasing ignorance, the fruit of oppression, and the brutal intemperance resulting from desnair thousand man call O'Connell 'a mere demagogue,' since hi firm adhesion to the principles on which repeal is grounded, in their application to the case of the American slaves, and after this idea of the appointment of ar bitrators in each village to perform without compensation the labors of magistrates. The first was a proof of moral adelity which only a faithful man would have seen or felt the necessity of giving. The last was a master-stroke of legislative genius: of a great captain-a great leader-a great man. Let him go on in this way, and he will soon be freed from the last remnant of political necessity which makes statesmen insincere. Where are the intellects of those who can think of the 'repale rint' only as a fund extracted from the people by an artful knave for his own maintenance? Do they think a man can be hand and eye for a bound and blinded people without their cooperation and aid? England dreads this new element of non-resistance. The premier could put down as insurrection :- It is harder to put down a people. It is to be hoped that those who do not see its beauty and its truth and its power as a principle, now see its expediency. Thus has the land been aroused for freedom in the United States. Let partisans follow it course, quarrelling to gather its harvest into their garners, if they will; let them not strive, as they value their existence, to supersede or turn it back.

'Young America' is beginning to be seen in the anti-slavery field. 'The infants of Providence' who raised \$100 for George Thompson's mission in this country, are now young men and women; and the Liberator never can go down while they live. In six years what a rich infusion of life will the children now fifteen years of age be, in the affairs of Church and State. Some will work within them, hoping to obtain as great a power of usefulness as those possess without. These will do much. But the true, perfect plan is to come out. O'Connell in parliament is merely an M. P. O'Connell out of parliament may be the sa-viour of Ireland; and if Ireland is saved, England will be too. Her institutions are failing under her, as all arbitrary ones are doing the world over. Let no one think to stand and see a salvation here, or any where, which he does not help to bring about. All of us can give sympathy to O'Connell while he is true to his own principles. We do not know him; we never saw him. It matters not. We should never have heard of him but for his having identified himself with the wronged and the suffering. That he has done so, is all we know of him. But we should bid him God speed in the work of raising a noble people from wrongs and sufferings which yield in depth and intensity only to those of the American slaves .- w. c.

The admirable letter of the old man eloquent, n our first page, will be read with thrilling delight by every true friend of freedom. The benedictions millions ready to perish, next to the approbation of his God, will be his highest reward.

A Proposition.
The General Agent would be most happy to each change receipts, with delinquent subscri quantity of specie or good bank notes. The present season of the year is one we have the most difficulty in meeting the demands upon us; and, unless subscribers adopt the above system of exchange, the laborer cannot receive his hire. Will our friends dis- he said; 'we cannot get laborers to get in o charge their duty, and relieve us from embarassment immediately, sending money by the postmasters of their respective towns, without waiting for any more highly intelligent, and qualified by his long residence

convenient season'? Boston, 17th August, 1843. Dedham Pienic in Continuation.

The next speech in order was that of the Rev Cale etson, of Medford. His hearty cheerful eloquence of word and manner, and his evident sincerity, occasioned him to be warmly applauded, on his appearance. Those abolitionists who have been long in the field would rejoice to think with him that before a year is at an end, the whole Unitarian body will be with u But their experience and observation tell them that a prophetic year is likely to be seven; so much is the thing foreshortened to which we look forward : and als that men never come up, in bodies, to the work of re forming a nation, till that work is well-nigh account plished. Each comes individually, as Mr. Stetson ha done, sooner or later, according to the readiness of his ness of his tempatations, or the strength of his soul. Mr. Stetson has not waited for any body else, in order to declare himself. God bless and strengthen him to do a year's work for the cause, while vout souls are present. The public praying in our others are getting ready to take the field. We have learned one other thing by experience : that the adopt ing of resolutions in Congregational association, is not taking the field, in all cases; and consequently the Unitarian and all other denominations are judged by their actions—the true standard. We leave to Mr. Stetson whether they do not now stand in the atti tude of the popinjay on the field of Shrewsbury, talking to those who, having fought the day through stand leaning upon their swords for a breathing space marting with many wounds.

And when the soldiers bare dead bodies by, He called them untaught churls unmannerly;
To bring a slovenly unhandsome corse
Betwixt the wind and his nobility!
And in his hand he held a pouncet-box,
Which ever and anon he gave his nose,
And told them that the covereign'st thing on earth
Was parmacety for an inward bruise.

Oh that the Unitarians would consider now the hings that belong to their eternal peace, and all do ointly and severally, as Samuel J. May, and Rober F. Walcutt, and John Parkman, and John Pierpont have done. Had they done so, they would perhaps have seen as little reason as these have done to spend their months ago stood under the lash of the driver as a strength in dividing the blame of slavery between the slaveholders and the abolitionists.

Repeatedly have Calvinistic Congregationalists Methodists, Baptists, &c. come up, in the sight of the people, upon the anti-slavery platform, -and as often ve they shrunk back in alarm at finding themselve the mark of a thousand venomed arrows; and after sacrificing the abolitionists to make their peace, have fallen back and been lost again among the apologists for slavery, in their various sects. When the Unitarian body comes next year, may

not be for the purpose of going away again. Every body who has ever heard of the anti-slavery move ment, has heard, by name, of the Clerical Appeal That was a movement of the Orthodox Congregation alists, coming in sight of the cause and going away again. The Andover graduating class of the old gy of that year tried to advance in a body, and certainly retreated in a body. [See their documents of that period-1837.] Abolitionists hope better things, of every advancing band. But we know more than these young men know, about the temptations of the field of labor they are about to enter. They will be tempted to hold back any declaration of their sentiments till they get settled:—then to hold back till they have got some influence and can bring the whole parish over in a body next year: then to discourage anti-slavery efforts in their parishes because they are theirs and because they are 'wise and prudent,' and abolitionists imprudent and not wise. They will be involved in the strong 'cotton web' that runs through the land. They will wish to keep up the credit their denomination amidst the surrounding ones, by not practically flying in their faces on the subject. They will find a stronger tie than the cotton one, binding these; - that tie, namely, of irreligious connexion with slaveholders at the South which forbids action here They will find a still stronger obstacle in the hypocritical marching on their posts, of men whose object it is to get up a body of justificatory statistics in behalf of e 'religious public.' A public whose sin cannot be explained away not calculated away, but which, so ong as slaves are held in the United States, is the effectual and most guilty slaveholder, though, Pilate-

These considerations, and not the estensible ones harsh language'- denunciation' want of love, &c. on the part of abolitionists, are the reasons for the ridiculous positions of some of the religious bodies, who stand on the other side while the slaveholder is trampling on his victim, and declare that they cannot try to effect a rescue, because they are repelled by one who earnestly declares his opinion of the character of that act, and the character of the actor, and helps the weak in his struggle with the strong. There are othdoctrine, and the anti-slavery body on practice, feel the antagonism of the two, and bend their strength to the work of dividing abolitionists from each other, and destroying their basis of action, under the allegation that Jews must have no dealings with Samaritans that if it occasions divisions and threatens the existence of the body to which they belong, for anti-slave ry to be preached, they are bound to smother anti-sla very and save the church; (bad as they acknowledge her to be-still the light of the world.)

These are they who, when hard pushed by co science, turn to politics; finding it very easy to call a man an abolitionist, and then vote for him; and very difficult to be 'instant in season and out of season' in establishing by word and deed, a deep sense of the im. moral character of slavery, its perpetrators and apolo gists. Few have love enough to go through the pain ful work of reform. It is far easier to prove that we need no repentance, and that all things are pretty well as they are. Slowly, under the influence of the strongest motives of love for the human race, and con victions of its omnipotence, have abolitionists come t the conclusion in which they abide in immoveable peace; -that the truth respecting slavery and slaveholders must be spoken, however it may make then hated who speak it, or slavery can never be abolished They rely with unconquerable faith, upon the migh of THE WORD; and without wishing, any more than Mr. Stetson, to start a theological controversy, they long since determined that wherever they found it nade flesh and dwelling among them, they would re

ceive, and identify themselves with it. We have kept the readers of the Liberator longe han we meant, from Mr. Stetson's excellent speech a part of the tone of which we understand as descrip tive not of his own state of mind, but of that of the body to which he belongs.

Mr. Jackson introduced Mr. Stetson of Medford who was received by the audience with warm de constrations of satisfaction. He spoke as follows :

Mr. President, Ladies and Gentlemen : I ought no to apologize for appearing before you, for I have been asked to do so. But I am bound to apologise that, having been asked, I have not prepared myself to speak. But the cause ought to inspire even a man

seldom inspired. I have been deeply interested in what my brother has shown in print as proving that freedom is working better than slavery. I am able to offer some additional testimony which I fortunately obtained in conversa tion with a gentleman whom I met not long since, Dr. SPALDING of Jamaica, whom I saw on his return from rs, for a England, whither he had been sent to procure som relief from the planters, in addition to the £20,000,000 already given them by the British government .-What is the difficulty'-I said to him- that you wish to be relieved from?" " Why, it is simply this; and I have been sent to concert measures in England for the relief of the landholders. This gentleman was and proprietorship in Jamaica to speak of every thing concerning it. His income was said to be 100,000

dollars per annum. He looked, too, like a high-minded | ton, a great many of our clergyman do, I am sure, as t and noble-spirited man. At least nature had given him physical proportions corresponding to that character I said to him, 1 well, I suppose your emancipated ne groes wont work, and are filling the land with riot and licentiousness?' (Not that I believed this by any means-but I was willing to pump him a little; it was not an opportunity to lose of getting information.)
Not at all—not at all, be replied. They are willing enough to work, but they have lands of their own, and raise all manner of products, and they are sometimes too busy to come and work for us. They behave well -better than we should do ourselves, in like circumstances. But they are fond of good housekeeping, have excellent tables, and are under no necessity to leave their own lands to work for us. The truth of it My impulse would be, as Hotspur says, to have great many things, and, as civilization advances, they get home, said be, pointing to an elegant London cont, made by Stultze, which adorned his ample person, my neighbor will see this, and will want one exactly

The emancipated slaves are fast imitating the curcoms of their former masters. I could wish that they might never imitate.

piness and the progress in civilization of this people working well, I repeated. 'Certainly; we only complain of a temporary difficulty in getting labor enough." Now what better proof of prosperity can there be than satisfy you. I myself was satisfied before hearing of manifest it. In the true spirit of Christian liberty, well. As long as there's a God in heaven, and while this be much? it remains a law of man's being to apprehend the right, as his chief good, it always will work well, no mat- cal if I quote a passage of scripture in a different sense ter if a wrong method has been taken, as you say, to from what I might if I were writing a commentary upon complete depopulation of the W. I. Islands? Suppose out it was not any thing made that was made.' The they had been completely destroyed in consequence? word is the only power that can break off the chains it have been as deplorable as to see one half of that must be the utterance of love. It must be the true population (unhappy men) obliged to draw their subsistence from the earth by driving the other wretched son, some one says-be it so, it cannot be out of set That is the worst sight that a man can see-I believe it as I live-for I believe that the least wrong is worse venerated Dr. Channing-cotton and sugar are not the chief end of man, supposing there were less of them God's truth; and then we are just as strong as he than before emancipation. No! I say no matter for the result: let justice be done, though the heavens all causes of evil out of himself, that he may the better

overcome the causes of evil in his own being. I believe in the omnipotent power of love to effect till greater things than these. They are only a prelude to that universal emancipation which shall go on till slavery shall be unknown in the whole earth. I believe it because I believe in the living God, who has nade of one blood all the nations of the earth, and in Jesus Christ, who first distinctly announced to mankind the great truth that God is their father, and regards all as his children. I believe that great Brother f man had distinctly in view, when he announced this truth, the coming of the kingdom of love. Already is it at hand. Already do we see its fore splendors Its star of hope rises towards the zenith, and all other orces recede before the omnipotent power of love. It s indeed omnipotent-but then to be so it must be mnipresent. Love includes justice. God is love. This is the highest expression of the divine charac er which ever fell from the lips of man-the highst of which human speech is capable: and will such being suffer one portion of his creatures to do their souls such wrong as to live by oppressing another? Will be suffer his bright and bor bondage? Before I can believe it I must renounce my belief in both Christianity and natural religion; for I could not stand Christianity and natural rengion, for a country of the bounding so in a cathedral like this without believing in a living the state of the bounding so in a cathedral like this without believing in a living the state of the bounding so in a cathedral like this without believing in a living the state of the bounding so in a cathedral like this without believing in a living the state of the bounding so in a cathedral like this without believing in a living the state of the bounding so in a cathedral like this without believing in a living the state of the bounding so in a cathedral like this without believing in a living the state of the bounding so in a cathedral like this without believing in a living the state of the bounding so in a cathedral like this without believing in a living the state of the bounding so in a cathedral like this without believing the state of the bounding so in a cathedral like this without believing the state of the bounding so in a cathedral like this without believing the state of the bounding so in a cathedral like this without believing the state of the bounding so in a cathedral like the state of the bounding so in a cathedral like the state of the bounding so in a cathedral like the state of the bounding so in a living the state of the bounding so in a cathedral like the state of these stirring leaves-breathing on us in this warm wind, and 'smiling on us from all this beautiful mature that surrounds us. I believe that God is my father, and that it is contrary to his will that I should be crushed by oppression. We should feel with Christ that we must do unto others as we would that they should do unto us, and we must say with him to the slaveholder, 'inasmuch as you have cramped the mind the should the should be unto us, and we must say with him to the slaveholder, 'inasmuch as you have cramped the mind the should be unto us, and we must say with him to the slaveholder, 'inasmuch as you have cramped the mind the should be unto us, and we must say with him to the slaveholder, 'inasmuch as you have cramped the mind the should be unto us, and we must say with him to the slaveholder, 'inasmuch as you have cramped the mind the should be unto us, and we must say with him to the slaveholder, 'inasmuch as you have cramped the mind the should be used to be wind, and 'smiling on us from all this beautiful naand crushed the soul of the least of these my brethren, you have done it unto me.' I do believe that slavery s worse than a thousand deaths, if a man could die so many. Yet I would rather be the crushed and whipgalled slave, than the man who says he owns him. But we owe the master too an affectionate consideration. He is more to be pitied than the slave. He too is ou rother. Shall we say that he is not? Because man sins, is he to be thrust out from our sympathics? No. I would beg him to let go the chain, for his own soul's sake-for his children's sake-for his country's sake. I would beg him to renounce all the fancied be had ever seen occasion to do in A. S. meetings, emporal advantages of the system of holding human in which, however, he must acknowledge his remarks peings in bondage, and cease to live a lie by using had always been received with much courtesy. But that as property which cannot, in the nature of men he would address them as friends of freedom, for such and things, be property. If the laws of his State will a day as this shows us what we have in comm not allow him to emancipate, let him ran away. (Ap. rather than wherein we differ. There is not on plause.) Or he can say to his slaves, you may work for me, and I will pay you. Or, you may run away ple, though perhaps not in all their measures, but a and I will never seek you. It is in vain to say that great truth is working at the heart of the anti-slavery where a wrong relation exists it cannot be set right ; but let us not forget what the planter suffers. I would as Americans that we meet here to-day, our hearts let no expression escape me but what love dictates. I bound up with our bounden brethren. It is in the name would avoid everything which even seems to differ of Freedom that we come together to celebrate the first rom the dictates of evangelical love, as injurious. Let step of her triumphant progress; and every step we us never manifest an angry spirit, but speak with as much of love, and more of compassion of those who crucified Jesus as of those who died for their sins by his side. We should let the spirit of love chasten all freedom for all mankind.

Pardon me, sir, but I know many warm and true hearts which are really ardent in your cause, many whose daily and nightly prayers ascend for its success -many whose hearts are breaking for the wrong and the oppression which surround them, who are yet re-pelled from you by a certain denunciatory spirit which eems to dictate your expressions when speaking of certain subjects, and who say to you, 'repel us no longer!' I do not mean in what I am now saying to screen the body to which I belong. I do not mean to say that in our whole association I do not know a man whose heart is not right on this subject. But there are very many warm and true hearts who sympathise with you, though but few have come forth to take their places by your side. I bow reverently to those who have done it, though they are but as one to hundred, and not a single one has joined your society. I only wish to have credit given where credit is due am confident that the church is not pro-slavery, for I know that a feeling is at work, which will shortly bring the whole body to your aid; both societies at ministers not yielding to the most ardent of you. But it seems to me that we are not at liberty to denounce one another because we do not see from the same point of view. I would rejoice to see a liberty in all other respects so boundless that every man in the com munity might speak as he pleased. I would not blame others, but I ask the same liberty for myself. You must let me work in my own way.

But this much I um sure of, that this c enslaved by cotton. We are governed by a cotto ocracy. What with the sale of cotton, the purchaof cotton, the carrying and the manufacturing of co

it has been remarked to me, receive more than half their salaries from cutton. Its web extends through and through society, holding it from doing right; but must be speedily broken ; or if not broken, it will t burnt. You will hear within a year from this time many voices which you do not expect. I do believe, that in the denomination to which I long, a deep feeling is so actively at work that its e fects will surprise you. For seventeen years I have spoken on this subject as I have found occasion. I have done it from a sense of moral obligation, without consulting flesh and blood; I have uttered th word that was burning at my heart: and were it forbidden me I should only speak it the more earnestly is, we are short handed; that's all. They want a starling taught to speak that word. I have striven to speak in love, but this subject has, it must be a will continue to want more and more. Now when I knowledged, something deeply exciting in it; and at times, when speaking extempore, I have found my-self excited; and the thought has flowed out like lava from Mt Etna, (to compare a great thing to a lit tle one,) and I have lost the sympathy of my hearers, because I was excited, and seemed angry. If we take the words of Jesus, and consider their true em might imitate only the good ones. There are some phasis and real meaning, we shall find it impossible things which freemen do, which I should hope they to show temper in reading them. I do not say that any one has been actuated by temper, but men may Here is testimony, then, corresponding exactly with sometimes seem to be. This reminds me of what what was read by my brother, to the virtue, the hapversing with him upon the Christian graces. It is not since emancipation. 'You mean then to say that it is enough that we have them, he said, we must also seem to have them.

I believe that from every school, every Christian church, and every popular assembly, a solema protest a demand for labor? I see here men who look as if they should be made against slavery. Some may think could handle the axe, the augur and the screw :—I ask that this is all they have to do. I pity those who you if you were carrying your labor to market, which think so, and feel no desire to be active in the work would it please you best to find there, a hundred labor- of humanity. But when I see a man who feels for ers standing idle, waiting to be hired or a hundred men the slave, and whose heart is horror-struck at his inquiring for laborore? I have said enough surely to wrongs, it is not for me to say when and how he shall these things, that the abolition of any sin must work cannot. But the word will be uttered; and will not

I hope you will not think me irreverent or hereti make you feel that you have done wrong. Nay, suppose the immediate result in this case had been the limean. 'In the beginning was the word—and with-It would have been a cause of deep grief; but would No good thing has been effected but by speech; but it word spoken seasonably-(in season and out of seahalf to the reluctant labor of tilling it for them ?- son, spoken when it shall seem right to utter it.) Let us take our stand on the great eternal principles of human rights; not upon any trumpery conventionalisms than the greatest suffering. In the language of the which are one thing in Boston, another in N. Orleans, God's truth: and then we are just as strong as he for the throne of the Almighty stands on truth. Truth is immortal! Love is omnipotent. Let truth ! fall. Let justice be done, and man be free! free from spoken in love, then, every person being his own judge when it is right to speak it. Only let us have faith in man. Let us believe that this community is not forever going to bow down to cotton, and all New-England will soon come up to our help, except a fee who have no principle, and them we can do without It is time I should relieve your patience. I can

stop now, and I will do it. Notice was then given that a collation had been propared beneath the trees at a short distance. children were requested to pass within the hollow square formed by the tables, (plentifully and elegantly arranged and ornamented with flowers,) where the marshals of the day took charge of them, and the ladies and gentlemen stood engaged in conversation, in ranks and groups around. Mr. Hall, of Dorchester, then said grace, and a delightful hour having thus passed, all again returned to the amphitheatre, where Mr. Pierpont introduced Charles Follen to the audience, who repeated, with simplicity and feeling, Whittier's lines on the sale of a pious slave.

The following hymn was then sung to the tune of Lutzow's wild chase, by the Misses Fuller and Mr.

Richardson:
The unamen are free in the isles of the main?
The chains from their limbs they are flinging! The chains from their limbs they are him They stand up as men!—never lyrant again In the pride of his heart, shall God's image p It is Liberty's song that is ringing!

thee ! "

O ye who are blest with fair Liberty's light, O ye who are blest with fair Liberty's light,
With courage and hope all abounding,
With weapons of love be ye bold for the Right!
By the preaching of truth put Oppression to flight!
Then, your altars triumphant surrounding,
Loud, loud let the anthem of joy ring out!
'Freedom! holy Freedom!' let all the world hear
the shout!

Mr. Allen a very young and interesting speake nen addressed the audience. He said that if he should address the audience as abolitionists, he might feel disposed to find fault, as here who does not agree with abolitionists in princi movement which every soul must acknowledge. It is take in the way of duty, discovers whole fields of obligation which we are bound to discharge; including not only freedom for the southern slave, but universal

Mr. Allen spoke with enthusiasm of Great Britain We were not here to overlook her errors any more than our own, but to gain strength to follow her gloirous example. Mr. Allen spoke with much ele quence against Bigotry and Narrowness, and the reporter regrets being so situated in the crowd as to have been unable to take a fuller report.

MR. ROGERS spoke as follows : I admire the remarks this morning about the eff eacy of speech. It is indeed the one great forming and reforming power. But then to be mighty it mus be free. It is not free speech to be permitted to say what the majority think fit to be said; and it seems me that any rules and regulations about it are in de rogation of it. Even the arrangements made here to day as I look at them, (with the eyes of New Hampshire extravagance, perhaps you will say,) seem me needless. But we'are daily getting rid of needless things: the march is onward, and I bid it God speed.

The friend who prayed this morning said the groves were God's first temples.' He might have dded God's last, and God's only temples.' I am glad to see that we are not separate here, in this temple of God, as we are in the Quaker temples, the mer upon one side and the women on the other. in Congregational temples in pews made as high and us thick as a regard to architectural proportion will possibly admit. I dont see any negro pew in this thurch. I never did see one in any house of God universal as they are in the houses ordinary called so. But such houses are not of God. That whole thing belongs to the other side. I dont see any pulpit here That platform is not a pulpit, for all who love human ity may speak from it. The love of humanity does necessarily exclude them from it. It does from

pulpit. I do not see any priest open it. have addressed us from it to-day have don equal brethren. What, my friends, do you a priest? I call upon you to create an or noud here, if you need one. You are as do so as any body of men and women that together. But where would you begin? you ordain to speak to the exclusion of dont believe you would do it here. As you do it any where. You can live with Do it, and you have that peculiar institutions tains slavery, by necessity of its nature. Y_{0} men speaking to you this morning that the gymen. One thing I know-they did not such. If they are clergymen, depend are sorely hindered in their efforts to be a free by that circumstance. They never to depend upon it, with all their generous spirit, unless they stand as simple men fellow-men. I was amused to hear my frie feel himself under obligation in that glori of his to take exception to the spe-He attered those heartfelt words feeling der obligation to do so. Have not the who have preceded him felt a call of duly as they have spoken? It appeared that he w them as far as he could, excepting only th ciatory spirit. Now here we are, here in the woods, (a laugh,) and I want to in actly what he means. I mean to say the thinks denunciation is the very thing that has all this people together here to:day. And it h right. Black should be called black, and a si should be called wicked. I am 'not going to apgize' for denouncing. Shall not indignant F. denounce the enslavement of its fellow-mon not the plain discountenanced trath be plainly at This North wants it. This North needs that feels for human nature trampled under foot deal tell what it is he feels. There is a cause for me indignation. It is a fruit of love. I am not have about sinning and being angry. There is not thing. But be ye angry and sin not. Every ought to speak out indignantly against oppress is a broken down spirit, a spirit not fully risen up the tremendous pressure of public opinion, that tates to speak and act for the right lest in speech

its action be misunderstood or misintern We are met to rejoice together on this glerion to casion. What is it that has been done? The sinn of Great Britain have now become British pennia Is this a thing for an American, a republicat, lott. pend any great amount of congratulation spea? don't want to depreciate the deed, or to lesse ; throb of sympathetic feeling. But we have mon h do than that. We have got to make our store and I don't want this British emancipation to here me fect upon us as an example Peasantry ! I don't me any peasantry here. I don't want to institute as arder of peasantry. We have more to do than that, and that is the circumstance that makes our smar tion so incomparably more difficult to effect

I have no respect for Great Britain. She did wing she did as a government, to quench the spirit of freeple to be willing, by exhibition of the trub rang them—when they were all ready and waiting, Grat Britain cheated them with an act of Parliament, the snail-paced folly of which the very planters refused to wait for. That Parliament plundered the people of England of \$100,000,000-not to purchase free but to purchase apprenticeship; not to induce the planter to free the slave, but as a tribute to the slave. holder, when government could no longer preserve the falling slave system. They plundered British labor, in behalf of the slaveholder, of twenty million sterling, as the best and only thing they could do fer him, in that extremity; they would have saved slave ry to him if they could-they could not do that, and n lieu of it made the slaveholder this enormon present, at the expense of humanity and of the British people. I have no respect for that gorernment. George Thompson even could not convert that. But to him it is mainly owing that the people were so aroused as to free the slaves ufire they did. When I heard a voice call for chem ha reply, I said, can it be that eyes are here that do not glisten,-a voice that cannot cheer at the sight of that

face! (pointing to the picture.) Voice from the platform. [Most present never un George Thompson, and did not know whose the per-

True. I ought to have thought of it. They stud with their backs to him while he was here. (Applause, I know, that in all probability, I am speaking the settiments of no other individual here. I don't know but many sympathise with me, and I don't know a they do. But they are my sentiments, and I love to see meetings encourage the expression of sentimes not like their own, and I love to be in meetings w I hear sentiments differing from my own. We don't need to meet those we agree with. It is better to meet with those with whom we differ, and three light into each others' minds. I can't see why any of us may not falk about any thing which we think necessary for the advancement of our cause, wiether the topic or the sentiment be agreeable, or not, to the majority here present. You are celebrating the philanthropic action of England in the emancipali of her slaves. I join you in gratulation of the fich that slavery has ceased in her islands-but most elpress the opinion that British government, and I will add British customs, British unges and British religion, tor, are all of them the mate relations and kindred of slavery. But I m joice, my friends, in the British emancipation, as it was. I rejoice more to see you here. It is a sign of the advancement of this cause of humanity is our own land. It is advancing everywhere, even N. Humpshire. Freedom is beginning to be respected even by the New-Hampshire democracy; even by her paltry Legislature, and I wont place it, either, by the side of the Legislature of Massachusetts: N. Hamp shire isn't A HYPOGRITE. She openly confesses both her tyranny and her vassalage. What has your Common wealth done! Why, to please the holders of the ba ance of political power, she has heartlessly adopted whatever resolutions you have prepared for her, sent them on to your Senators in Congress, who say nothing about them there, and then send back those Sentors to Congress in token of her approbation. That is the most she can do. Why to I say all this? Because some body ought to say it. It is true and it dught to be saidhal government contrivances and do nothing in the spirit of humanity. I don't want to force any body to give then np. Keep them as long as you can do no bette them as long as you feel the need of them. But ach ther here nor any where else can they long stand. Pro them up as long as you will! They'll come dozen, you do! The power of opinion cannot be withstood

If it seems odd to you that I should say what I have, and that it departs from the platform, I can only 137 that I beg you, my friends, when you've an odd trath in your minds, just to throw it out, too. If you should not, it would be a circumstance to rouse the trees here to rational life. But this grove at least has had no such call. This hill-side need not rise in matiny, however it may be with a neighboring eas-What a pretty piece of work was that on the side of BURKER HILL, the other day! There was the moar ment erected to the principles of Freedom, and they was the President of the nation come to witness is consecration, with a slave standing behind him helding an umbrella over his head! And New-England never suspected any impropriety in it! Daniel Wel storeven hadn', sense enough to see it. I say that in his behalf (laughter and applause.) If he had had the sense, I hope he would have given it voice just then, and not have spent it in praising that great stone henp. But this one fact blasts the whole effair. It shows that the people are demented. If they had their sensus, would they erect a monument to Free. dom while holding slaves, and consecrate it in the

ng in our country corre-Every thing among o slaves. But we sha sech will herald it! T nt no violence. I wan n cherished opinions a Conservatism, to a truth will march over more (Applause.) t his brother Rogers ! mbrella was not a sl; in, hired for the occa Ir. Rosens did not re ite, who could be his archolder's head whi angue to Freedom. iceworthy upon the cd to our enemies. We man for sheltering to anday heat. R. ROGERS. If there I wish to stand corr construction of things a Tyler needed charit ress, lying wounded to help him, and needing deeply injured of his alted of New-England

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ras a disgrace to hu-ders stand unrebuked lie to the whole celebr , if that is the best them my opinion of country contained so ple! Didn't he know of? Oh! [Mr. Roge bwed by Rev. Edwin fr. Tuourson said l k in the meeting. offer from some thing a slaveholder he much comforted by m; he should have up, and what sign had spoiled sausages, and said he would them spoiled sausage he mount when he continued Mr. The and how ministers a ow its web run thro be broken or bur ens glad to hear it, , (I dare say some one, though we ar bey don't feel it, it's l he story of the blade

So it is here. on with his moral themselves, and mistaken if this st make some people will. They d community abou to a kettle of water. ald not be forced out out, said the old wo bille over the fire, to w ters, and very glad letson and others, you havery over. Do what

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rost said that there was a mistake hother Rogers had said. The man who held was not a slave, but a man of color from

locens did not respect that man, colored o and could be hired to hold an umbrella over 's head while he offered his hypocritic in Freedom.

PRESENT thought the man justifiable and thy upon the christian principles of doing mies. We should think the better of for sheltering his enemy's head from the

wish to stand corrected. If I need charity in tion of things, I wtalt to be corrected. If 'slet needed charity-if he were poor and in lying wounded by the way-side, with none , and needing help, I would have the ared of his slaves, and the most deeply New-England freemen, hasten to his belo da't. He was in the highest seat in the naing to enslave every colored man, to say the You cannot mend that matter, friend Pierpont. disgrace to humanity to have those slaveand unrebuked that day. Does not it give the whole celebration? But let men celebrate that is the best that they can do. I must me opinion of it. Daniel Webster said that stained seventeen millions of happy Didn't he know what our population is made Mr. Rogers here sat down, and was by Rev. Edwin Thompson.]

THUMPSON said he did not rise to make be would not, when he saw his friend Lewis the meeting. He only wished to ask leave for from some things he had heard. If he had slaveholder he should not have felt himcomforted by the remarks of his brother he should have felt himself pretty essentially , and what signified the words? The man spoiled sausages set before him rejected said he wouldn't cat the dogs. He did not m spailed sausages, but every body understood meant when he would't eat them. My feeland Mr. Thumpson, would not have been feed by what friend Stetson said about cothow ministers and people were slaves to it, s its web run through the land, and how it had broken or burnt. I call that denunciation lid to hear it, and if the folks here didn't lare say some of them are pro-slavery to the ne, though we are all under the trees ;) I say log't feel it, it's because 'twas so sharp. Just per of the blade that a man had made so sharp est another in two with it. The man didn' Shake yourself,' says he, and you 'll come So it is here. I hope friend Stetson will with his or oral sussion. Let this audience takes if this speaking the truth in love will some people very uncomfortable, word it will. They do not like such a warming up mmunity about them. They remind me of ndividual-a frog it was, who had got attle of water. Jump out he would not. He ot be forced out. He was there constitutionater was his element. Well, I wont force said the old woman. But she bung the teaver the fire, to warm it, and he soon leaned his own accord, very much dissatisfied with his and very glad to change them. I tell friend and others, you can't smooth this matter of

over. Do what you will, the old critter will is with you all, my friends, and hope it is ove of the cause that has brought you all to-But it seems as if God would in these days upon fact, for our instruction. There is the m in St. Domingo, effected with the loss of drop of blood. Can that be said of our Yanion, or could it probably be said if our at had been a tyrant to us white people, that aved him without a civil war? There is the miseipation in Antigua. How beautiful is confusion, no drunkenness. Why here, while ago, we could not celebrate the 4th thout a standing army of constables, (half couldn't stand, neither.) - What do we need y of instruction and encouragement more has already given us? We have no longer we for not letting the people go free; and let had for the privilege of breaking the chain, CLARE of Kentucky was next introduced sting. I imagine (he said) that I feel a littent from any man that has spoken here toamone that has run away from slavery in by I have sat and listened to all that has aid. I find that some think the language that steut slavery is too strong. It would take language than any I ever heard to tell about . I am not calculated for it. I wish I I know what it is, but I have not the learn-My friends, what that man said who spoke this about slave-labor and free-labor-every mid was true, but no man that has not been an tell what a slave feels; and I that could his education. Slavery deprived me of ve tried, since I have been here, to learn at I cannot get time enough to make quick lee I sat this morning trying to pick out papers that had the bymns upon them. I keep up with the singers, and so I put it ket, and when a man came along and said, take a copy, I told him I'd got one. This Kentacky was obliged to do to me, and yet lone of Freedom, compared to the more States. But language can't reach it, even sy. If I had been taught, do you think I been kept a slave, or any one else? No! tason they keep us without learning I lack for language - I lack for words; but you to celebrate this day. What if they fone all that could be done. I say, if you w the whole, you'll be thankful to have one hoadage, or any way out. If you were down as I have been-as I have connexand down at the South, this day you would only one had got off. 'Tis not two years' up on the block, for the market of the by body might buy me-them that I'd seen slaves till they died. Yes, I've seen them than death, and live over it. Some have whether I ever was a slave, because I am blored. But I could give, just where I stand rongest proofs that I have been a slave. away from my mother at six years old, in every way that a child could be, withstection. That man failed. Then I was

> e madness of every character that may ly him? Who 's here so poor that he must

thier carried away he knows not where-

as not what! Think of that, mothers! Oh

a mother tell her daughter's master, as

her off, 'You'd better iron up her hande!"

los don't think she'd kill berself?" 'Ido!"

or nothing? Would'nt you make it an object to do this as the consequence of God's violated laws. thing a keep him a slave. Does any body suppose mighty principles. that if I had known how to read and write, that I One other event is prominent before us. It is the would have staid till I was a man, in slavery! This which we this day celebrate. preparing for freedom is precisely like the story of The emancipation of the slaves in the West Indie the Irishmen. They undertook to build a new jail was also a demonstration of great truths, and a pro They had not the materials, and told their builder be blem for the wise to consider. must make it out of the old one. 'But what shall The consequences of emancipation many though we do with the prisoners?' 'Oh! keep'em in the would be terrible, but they have now proved that old jail till the new one's done.' Every piece of righteousness exalteth a nation. Eight hundred thou knew one so ignorant that he did not know he ought ed. Here is a glorious spectacle for philanthropy to he free. He dont tell his master or mistress, nor gaze upon. Here is a fact for the contemplation their visitors, what he thinks nor what he suffers. He the doubtful Freedom when given to a slave does

telling of the difference between freedom and slave- thousand men, and they stand there, not to curse, bu ry. I undertook to dig a cellar for a man after I left to bless. Kentucky. Another man suid to me, 'Have you made your contract? I advise you to be careful about erated bondman! Is there not something imposing contracting with that fellow. He's not like one of our here? Something to kindle hope and joy in th Oberlin folks: he's a stranger here: he's bad pay.' soul? So I found it was likely to be. But what did I do? These West India Islands are lifted up before us a I worked with the utmost industry to get it done a platform upon which much is transacted. How did quick, and so make the best of a bad bargain. I did these men receive their freedom? Upon their bended not want to lose any more than I could help. I had knees, with greatful adoration to heaven. had a hand in making the bargain; and I felt a spirit bear me up to make the best of it—that's the point peal, there was a breathless pause, and then thouse 'Is this me! Can this be me!' One safe out of mil- burst upon the air. The planters greeted the emanc lions! free to go, and do, and act, as I would! I, that pated slave as a man, and they exchanged together i had to stand upon the auction-block, and act as if I loved to be sold! Ah, if I had but learning, I could read a lesson that would encourage all this people to go on till every one is free.

the triumph of right. What a contrast is the result.

I'Ve are indebted for Mr. Waterston's speech to the 'Christian World.']

Me WATERSTON followed by saying that he had been deenly moved by the remarks of those who had just addressed them, and particularly by one who had een a slave, and who had now so eloquently spoken for his suffering fellow-men. There is something noble in the thought of one who had been in bon-ment fellow-creatures among us groan in bondage.? dage, and who has escaped servitude, pleading the cause of those who have suffered with him, and who still suffer. Mr. Waterston continued as follows:

Around the day they had met to celebrate there which should ever be held in grateful remembrance. It was an occasion which should be revered :

First, because it commemorated the triumph of great principles. Justice and Mercy had achieved a new victory, and established themselves more firmly in the world. The cause of God and humanity had made progress, and Freedom had extended her reign. Should all to be kept in bondage for ever? It cannot be.-

Secondly, this day was interesting, because it dislayed to many a new revelation of human nature. It had been supposed by thousands, that the race which were to be freed would break forth into fearful outrage : that with feelings of revenge for the past, they would strew the country with carnage. Insurrections and blood-shed, and wide-spread ruin were predicted. The day was looked forward to with sensaple, which had been previously so injured, have ood has been recorded. No act of violence has been known. Docility and kindness every where prevail. Have we not in this, a pleesing manifestation of human nature? Of the nature of a race whom me have considered only worthy of bondage.

Again, it was predicted that emancipation would be followed by intemperance and sensuality. That a want of sound morals and good order would be seen, and it would not have been strange if this prediction had proved true. And yet, we are told on the high est authority, that such results have not followed nay, that the people who were in servitude have, since their freedom, been remarkably circumspect; that there has been a general improvement in morals, That the marriage covenant is respected as it never was before; that the cause of education is cherished; that religious privileges are valued. Have we no here an encouraging aspect of the people of which such fearful evils were predicted?

Many believed that the liberated slave would b idle. That the absence of the lash would remove all motive for exertion It was thought that the nature of the blacks was such that unless they were watched and goaded, they would be indolent. It has now been shown that a slave, when made free, is able and willing to work. That his mind is alive to higher motives than those called out by force. The plante has found that he can cultivate his estates cheaper by free labor than by slave labor. That the free man will perform more work. If he is kindly treated, and properly and justly paid, he will do his duty with new energy. And, in addition to the labor they perform for others, it is now seen that they voluntarily ultivate the land for themselves. Here, then, we have a revelation of character, and we may rejoice it this day, because it commemorates an event which has given such grand results to the world. Who can but look with greater respect upon the African and the colored man everywhere, for the mildness and forbenrance which they have displayed?

book of wisdom has been opened to us.

This is the unchanging law of God, and the history of nations seals its truth.

and again, till the last time, two years It was not the Scythians, rushing down from the ten I bear of the sufferings of the poor, I ask it amount to? Who's here so poor that he stability of her government. an himself! Who's here so poor that he's

dor of genius could not save the republic from impending destruction.

Thus, in the distant past, has God spoken to his 'Why, because I do not agree with something you creatures—and in this latter age we may say there have said.' 'Well, my friend,' I replied, 'that is

of a slave? They are non-compos mentis, [with terrible emphasis,] for if it was me, and I had have been two great events made prominent before the my hands, I'd cut my throat from ear to car!' You've nations. The first was the French Revolution, with been told the difference between a slave and a froeman. its fearful convulsions. Was it not misrule and his But no words can tell it fully. You could not under-stand it—there's more difference than can be put into words. Nothing but experience can show it. They used to tell me when I was a slave that I was lazy, sion which shook to its base the fabric of society Well, I was lazy. Would not you have been? To and swept like a tornado over the land. Blasphem be driven on a plantation against your will, and polluted the air, and blood drenched the earth, an as little as you could, and destroy as much as you bow, too tightly bent, broke and recoiled, and the ham could? But when a man is employed for wages, he's that held it was smitten. The Almighty will no ashamed not to do what he ought to do. When they suffer sin to rule forever, and that which is strength say come, let's prepare them for freedom, I say you ened by wrong must finally sink in disgrace. Thus are freeing them all at that time, if you are teaching this renowned Revolution has been a problem for the them any thing. You can't really teach a man any wise, and a sublime revelation of the workings

nstruction helps a man to get free, and I nover sand men have been set free, and no evil has follow ont dare to.

But one point nobody mentioned this morning in better. The chains have fallen from eight hundred

Look now upon the African nature; look at the lib

When the clock of the cathedral struck, peal upo I was coming to. I said then, when I just got free- waved their unfettered hands, and shouts of delight kindness the most bearty good wishes.

As in the French revolution we have the triump And can this country look in silence upon so gran spectacle? It was for the triumph of the right that a Wilberforce and a Clarkson pleaded, and shall we not labor for a similar good? Who can think of the or three millions? Who can forget that the flag of our country still flies over the slave; and that at this mi Here followed some remarks upon the condition to Mount Vernon, the spet which should be dear to every American. The gate leading to the estate was opered by a slave. He visited the spot where rested lustered many interesting associations. It was a day the asies of Washington, and the person who point ed to the sepulchre was a slave. What American, fill ed with love for the soil upon which rest those sacred ashes, but must burn with shame at the foul disgrac

connected with such a scene. Yet here were but two or three slaves out of the tw or three millions which people our land. Are they ot every new conquest of the Right be universally The great principles of humanity are at work. sense of justice is gaining ground. The cause of hu man freedom will finally succeed.

There are unquestionably among the friends of the slave those who may be indiscreet. But where ar the Christians who have no indiscretions? Where are the statesmen who are free from fault? Where are the men of science who do not often err? There have been words spoken by the friends of this cause tions of horror. But when the hour arrived, all renained peaceful. Years have elapsed, and the peoman. Still, holy men are at work, and an indestru shown themselves gentle and humane. No deed of tible truth is at the heart of this reform. It is the cause of humanity and of God. I believe that the Almighty is upon its side. Nothing can turn it back. Every day wider views are extending. Every hour new prayers are put forth to heaven. Every moment, deeper and a truer life is gaining ground. Must w not speak some word for the slave?

> The spirit of the Pilgrims
> Is spreading o'er the earth,
> And millions now point to the land
> Where freedom had her birth:— Hark! Hear ye not the earnest cry
> That peals o'er every wave?
> God above, In thy love,
> O liberate the slave! Ye heard of trampled Poland,

And of her sons in chains,
And noble thoughts flashed through your minds
And fire flowed through your veins.
Then wherefore hear ye not the cry
That breaks o'er land and sea?— On each plain, Rend each chain,

And set the captive free!' Oh, think ye that our fathers,
(That noble patriot band,)
Could now look down with kindling joy,
And smile upon the land?
Or would a trumpet-tone go forth,
And ring from shore to shore;— All who stand,

In this land. Shall be free for evermore!' Great God, inspire thy children,
And make thy creatures just,
That every galling chain may fall,
And crumble into dust:

That not one soul throughout the land Our fathers died to save,

May again, By fellow-men, Be branded as a Slave!

MR. Sterson rose to make a few remarks, sugges ed by what had fallen from friends who followed him in the morning. He was perfectly willing that black should be called black. He did not contend that a man And again; this day is interesting because it brings could hold slaves in the spirit of Jesus Christ. Nay before us a lesson for ourselves. Here is an open he insisted that the truth should be told; but he did page in the history of God's providence; and it has not want any thing stronger than the truth. He een written for us. Who can look upon the triumph wanted the word that geometrically covered the fact; of a great principle among any people, without ask- the truth would gain more by understatement than it ing whether that principle is revered among them- would by overstatement. He knew what his own selves? Justice and Mercy are as precious here as temptations would be if any man should turn these elsewhere. Oppression and servitude are as evil in transgressors over to him to characterise, and he this land as in the Indies. Freedom is as good here merely pointed these temptations out. It would be as there. In the results of emancipation abroad, a settled hereafter afresh, if slavery continued to God in his providence has been teaching mankind were to be the masters, and who the slaves; and i exist, unless something were speedily done, who through the whole history of the past. The genera- was by no means clear that it would be settled that tions which have been, instruct those which follow. the same persons should remain uppermost. But he Man is left to the choice of evil or of good. But the hoped that such steps would be taken as should pre choice of either leads to inevitable consequences. vent that question ever being tried. He was not a There are eternal laws which cannot with impunity all squeamish about phraseology; not being himsel be broken. The observance of the right will lead to remarkable for gentleness of speech; but there was a weal and the violation of the right will lead to wo. great deal of squeenishness. If those who were the appointed watchmen upon the walls would not speak out, somebody else must. If you or I feel our heart Who does not know the fate of the Roman repub- breaking at the miseries of the slave and his master lic, and who that does know need be told that it was I know not why we may not gently say so, without slavery that impoverished her soil, and blighted the being called incondiaries or disturbers of the peace minds of her people ? Slavery wasted her rich fields Whose peace, let me ask. Not the peace of God, cer and turned them into a barren waste. Slavery fed to tainly. I have sought diligently, with tears, (tha despotism, and despotism ended in anarchy and last I say figuratively, you will observe,) for a reaso why, when I see Robbery and Wrong [and not only the seizure of all that a man has, but his skin, aiso, Alps, but domestic oppression, which swept away the I may not speak of it as such. When I see a fellow man holding another fellow-man in chains, I see no The Romans themselves, by their tyranny, kindled the conflagration before the hand of an invader had harmed them. Thus, when the laws of justice and brother differs from me in his mode of expression, 1 mercy were violated, the glory of art and the splen- am not the man to blame him for saying what he thinks right. But I sometimes feel impelled to say, Why do you in that pew there, cry out against me?

angry about. I do not agree with you-thank God, sturdy stubble of the already harvested grain, and (applause.) But I do wish that some one, who is not the rank luxuriance of the glorious and boundless and those who share my terrors, there Mr. Stotson much of it to be interesting, even to an admirer of laughed, and his mirth was contagious,) why it is husbandry and harvests. There did not appear to that the city of Boston will not hear gracious and gen- be half people enough in the valley to consume it tle words on the subject of slavery. That's all.

THE LIBERATOR.

The following letter was then read from the Hon. STEPHEN C. PHILLIPS:

SALEN, 31st July, 1843.

I have postponed until the latest moment a reply to your favor of the 24th inst., in which, in behalf of to your favor of the 24th inst., in which, in behalf of the Committee of Arrangements, you invite my attendance at the meeting to be held in Dedham to-morrow. Could I have made it convenient to attend, I should have esteemed it a duty, and felt it a pleasure to do so; and now that I find myself obliged to be absent, I desire to assure those present of my cordial sympathy and concurrence in the object of the meeting, and to express my earnest wish that this object, so vastly interesting and important in whatever aspect it can be viewed by the christian patriot and philanthropist, may be effectually commended to the public attention by their deliberations and proceedings. by their deliberations and proceedings.

I am, sir, very respectfully,
Your obd't sv't,

S. C. PHILLIPS.

OLIVER JOHNSON, Esq. MR. SANDERSON, of New Bedford, said that the

fall pleasantly upon his ear. It was a personal and whole meadow and river from Northampton to unnecessary allusion. Deep sympathy forgot such Greenfield, and of the hill country far and wide circumstances. He could not sympathise so deeply around, from the top of Mt. Holyoke, which we as with the man who was thinking more of a suffering cended last Sunday with a company of the friends negro, than of the rights of man—the rights of noble, of God and humanity from the 'Community.' naked, dignified, God-like humanity, irrespective of its accidents-alike the image of God, on a throne, or on a dung-hill. It was not his color that made him an abolitionist. [Reporter could hear no more, but observed that the speech of Mr. Sanderson was listened to with deep attention by those near enough to hear it]

MR. Joses was happy to hear what had been said about the accessions to the cause that might before long be expected. Let us go on, and if they will go on with us, well and good. If not, we must go on without them. He had found in the remarks of a gentleman who had preceded him something which ndicated a great want of experience, to say the least. He hoped that those who were comfrig up to the cause were not coming under the idea that there was nothing left to do. He could assure them that was far from being the case. He had carried a Latimer petition last glass, and the old elm and buttonwood rows like so winter and got a thousand names, and he could tell them Boston was missionary ground yet, as regarded this subject. He hoped the gentlemen he had heard speak, would all bear it in mind, that there was something to do, after they got back to Boston; and be trusted we none of us should be ashamed of the cause, or anxious to get rid of its reproach, when we got there, if it should be the means of throwing as into more difficult circumstances than we met under to-day Daniel Woods, Esq., of Dedham, then gave the fol

The day we celebrate: Let it continue to be cele brated. It is good for the West Indian slave to be free, and it is good for America to know it. May it be celebrated till Liberty, civil and religious, is the portion of all mankind

William P. Powell, of New-York, then gave-Wm. Ellery Channing : His last address at Lenox Rev. Mr. Damon. The wrongs of the colored man: lever half told, even by him who suffers them.

Mr. Hilton. Cheers for WM. LLOYD GARRISON. After responding to this sentiment, the company

mited in singing Old Hundred, and then departed. There is no need that we should thank the Misse Fuller, Mr. Richardson, and Mr. Wolcott, or the friends in Dedham, to whose genius, taste and united exertions so much of the satisfaction of the day was owing. Devoted as they are to the cause, they feel it to be a privilege to promote it. Yet it ought not to displease them to know that all present on this occasion felt grateful to them .- m. w. c.

State of Mr. Garrison's Health.

The readers of the Liberator will be pleased to learn by the following letter, that the general health of Mr. Garrison is improved, and that he will probably he soon again seated in his editorial chair. That part of the letter describing the romantic and picturesque scenery of the enchanting region in which he is now journing, will be found, also, very interesting.

BOSTON, Aug. 15, 1843.

FRIEND YERRINTON: Western railroad, for this city. I had been passing a delightful week with him, at his retreat near the devoted to writing to you, some portion of the time he gave to me, had I not visited him. I feel obligated to drop into your hand a line or two, giving the readers of the Liberator word of his welfare at least, and how he is passing his time during his furlough. It will be anti-slavery news, and no extraneous matter with any abolitionist, to hear of the welfare or position of Garrison. Indeed, I promised him, at Anti-Slavery office, and saying he regretted he had not something to send you for the paper.

The health of dear friend G. is, I think, considerably improved since I saw him here at the New-England Convention, though the difficulty in his side does not seem to be essentially mitigated. I am apprehensive he may have serious trouble by and by, and perhaps suddenly, from that source. Any course of life that will recruit his general health, of course, would enable him to resist the encroachments of that local malady. He will stay where he is, I understand, until the cool weather, when I hope he will return to his post, refreshed, to renew his great combat for humanity. I know he is renewing his spirit for it, and the enemies of God and man may then expect no truce from him, nor any abatement of his assaults.

I have passed a most delightful week with him, although we were interrupted somewhat from jaunting abroad, by the almost daily rains that have fallen in that portion of the country. These added however, beauty to the scenery we were visiting, however, beauty to the scenery we were visiting, which had been somewhat abated of its verdure by the droughts, and afforded me also more time for conversation with him, and with other valued friends at the excellent 'Community.' Our talk, I need scarce tell, was of the rights and wrongs of oppressed humanity. I wish the enemies of friend G. and of that humanity could have heard it. We ranged together the hill-sides and meadows of that unparalleled portion of New-England—and we traversed that valley of the Connecticut, its whole extent between Greenfield and Springfield—a stretch of forty miles—(how much further it spreads either way, I know not,) and all the way broad enough for the old hunting barons of England, or their nobler brother nobility, the aboriginal hunters, who once roamed

The child was of course free, being brought here hunting barons of England, or their nobler brother nobility, the aboriginal hunters, who once roamed this very ground, covered with pines, or broke, with their light canoes, the silver surface of its mighty river. Nobody who has not visited them, can have any idea of the extent of these meadows or their majestic fertility. Such expanses of corn, and 'high as a hop-field'—such second crops of grass, burdening again the patient ground, and surfeiting the sight of a comer from the scanty banks and moder-

a fact, and nothing but a fact. It is nothing to be ate soil of the New-Hampshire Merrimack; the fraid of the public, as I confess I am, would tell me, potatoe fields. There was really altogether too or to take care of it. I wished I could turn in there the starving population of old England, or of poor emigrant Ireland, just at harvest time. There seemed enough growing, in the ocean-mendows there, to feed and feast both these hungry Islands. And then the majestic and lordly old trees that skirted and hid the roads, through the ancient towns we passed-old Hadley and old Deerfield-elms and buttonwoods, older than a century, some o them apparently eight or ten feet through at the trunk, and heaving up their mighty limbs, and crooking them about like so many enormous serpents, and spreading a wilderness of shade, to darken the old villages. We went under miles, almost, of these majestic trees. I was mortified to see the meanlooking dwellings, in front of some of those princely meadow-farms. The inhabitants seemed to be stupified out of all taste and decency by their abundance. The old Indian-hacked house at Deerfield is not the only ruin occupied by the owners of these requent reference to color among abolitionists did not fat meadows. We enjoyed, too, one view of the cended last Sunday with a company of the friends The day was fair, but too hazy to see in the distance. The meadow presented a singular appearance. It lay spread out like the floor of a great carpet warehouse, covered over with samples of every striped variety, or like some enormous display of ribbons unrolled by a pedler, cut into long strips, as it was, of the different kinds of cultivation. It was too far down to be beautiful as a landscape, and looked more like a painting than an original. The view of it part way up the mountain was far more beautiful; and it was nothing in comparison of the sight we had of it, a day or two before, from Round Hill, in Northampton village, the famous sites of famous dwellings, in that queen village of New-England. The placid Connecticut lay amid the fardown landscape, like a serpentine stretch of lookingmany unclipped English hedges. But I did not purpose to trouble your readers with any description of the country,-though it is a thing hard to refrain from,-I meant to give them their Editor's love, and to tell them he was getting some health for their service-and hoping soon to be again with them.

> Yours in the same great cause until its triumph N. P. ROGERS.

slaved,-and in behalf, also, friend Y. of

In which hope I join,-in behalf of humanity en-

Lowell Celebration-Explanation.

Lowell Celebration—Explanation.

'I am mortified that in making out this scrawl of items, I cannot give the speeches and sentiments individually as they came. Where were all the Lowell editors, that they have not reported them, especially one who has heretofore made himself so popular at picnics, particularly at the late temperance one, and reported it so minutely? What is more mysterious, he avows himself to be a staunch abolitionist. Methinks (the old) Harry of the West has so enervated the nobleness of this editor's spirit, that his freedom will die, and would suffer our cause to die and sink into oblivion with it, if it were dependent on his huinto oblivion with it, if it were dependent on his hu-The above appears in the Liberator of yesterday

and occurs in a communication signed by H. W. Foster, purporting to give an account of the anti-slavery celebration in this city on the 1st of August. If the writer thinks so poorly of our humanity he undoubtedly has a perfect right to say so. If he thinks that his slanderous inuendoes are a proper return for the free use of our columns in furthering the success of the celebration on the occasion of which he speaks, we shall not demur. If however it is a rule of the writer or of the party for whom he speaks to return kindness by insult, we shall govern our conduct, in future, accordingly.

The above quotation and remarks appeared in the Lowell Courier of Saturday last. The writer in the Liberator, in making out the report to which the editor alluded with some severity, was not aware of slander ing, insulting, or showing ingratitude to any one, as has been represented. Mr. Schauler applies my remarks to himself, and complains that they are not a proper return for the free use of his columns, &c. Will be allow me to state that I was not aware of any I parted, yesterday noon, with dear friend Garri- notice having appeared in his paper other than the son, on the banks of the Connecticut, at the fine old one inserted at the request of the Secretary of the town of Springfield. He had kindly come there Committee of Arrangements, which I supposed was from Northampton, over twenty miles, to bring me paid for? nor did I know his columns were free for on my way, that I might take the cars on your great such notices. But since the report was published, I 'Northampton Community,' and in rambling about of our picnic and celebration previous to the 1st of in that beautiful region. As he would probably have August; for which friendliness thus far I hesitate not to say he deserves the thanks of abolitionists. Had I known this fact, I should have suspended that portion of the quotation which designates one individual.

For right,

Slaveholding Impudence and Ferocity.

The subjoined article is from the Philanthropis The advertisement which is copied and commented on is the one that, in connexion with the harangu parting, I would try to report him to the Liberator, of its slanderous author in the streets of Cincinnati, to when he was giving me his love to the friends at the a rabble as unprincipled and degraded as himsel originated the mob mentioned in our last.

The following extraordinary advertisement appeared in two or three of our city papers, a few days since. The barbarian who advertises, is, we are told, a son-in-law of Deacon Johnson, of the First Baptist Church in this city. The little girl is about nine years old, and is represented as being a very intelligent springly springly child. intelligent, sprightly child.

KIDNAPPING.

\$50 Réward will be paid for the return of a MU-LATTO GIRL, named Lavinea, about 9 years of age, entited away yesterday morning from the house of Mr. Hawkins, corner of 8th and Western Row. To the Abolitionists of Cincinnati:

To the Abolitionists of Cincinnati:

LADIES AND GENTLEMEN—I arrived here on Sunday, on my way to Wheeling, accompanied by my wife, daughter, and the above girl. She has been enticed away from me, by a Neuro Harlot, one or your coadjutness, residing on Eighth-street. I never expect to see the child again, but I wish to show you what good you sometimes do for the poor negro.

The girl's mother has been for a number of years my house-keeper, and I own the whole family, and never intended to part with them unless to make them free for their faithful services. The mother is very much attached to the girl, and it was with great difficulty that I got her to consent to let her come with me.

The Cincinnati Gazette and Cincinnati Chronicle both come out in strong condemnation of the adver-tisement, rebuking the author of it with spirit. He overshot his mark, and has done a had business for

It is useless for us to comment on such an exhition of savage cruelty. It only proves what we have always alleged about the horrible influences of sla-

Anti-Slavery Conventions in Ohio.

In conjunction with the American Anti-Slavery Society, the Chib American Anti-Slavery Society will commence a series of Conventions at Jefferson, Ashtabula County, on Priday, the 11th of August, at 1, P. M. to continue through the next day.

At Massillon, Stark County, on Monday, the 21st of

At Massillon, Stark County, on Monday, the 21st of August, to continue two days.

At Utica, Licking County, on Monday, the 23th of August, to continue two days.

Each of these, except the first, to commence at 9,

A. M. and to be attended by James Monroe of Connecticut, Charles L. Remond of Massachusetts, Jacob Ferris of New-York, and John O. Wattlei of Ohio.

A second series will commence at Cleeveland, Ohio, on Friday, August 11th, at 1, P. M. and continue through the next day.

At Mansfield, Richland County, on Tuesday, the 22d—two days.

22d-two days.

At Woodberry, Dolaware, on Friday, the 25th-

ro days. At Green Plain, Clark County, on Wednesday, the

At Green Plain, Clark County, on Wednesday, the 30th—two days.

All of this second series except the first, to commence at 9, A. M. and to be attended by John A. Collins and George Bradburn of Massachusetts, Frederick Douglass, late of —, in the land of human chattels, where he is still claimed as 'property.'

Let all who love liberty—who sympathize with the bondman in his degradation—be aroused to attend these Conventions, and let every abolitionist resolve to take two of his pro-slavery neighbors with him to hear the gospel of liberty proclaimed.

On Monday, the 4th of September, the first anniversary of the Ohio American Anti-Slavery Society will convene at 9 o'clock, A. M. in Liberty Hall, at Oakland, Clinton County. On this occasion we shall probably have present all the speakers who attend both these series of Conventions, besides our own Morris, and Lewis, and Chase, and Thomas, with Dr. Bailey, and our friends generally, who are active in the Ohio Society. We wish to see our friends come up by the thousand, to consult upon what next is to be done in our mioral warfare. From Oakland, and hold Conventions there—returning again through the southern part of this State, and holding

and our Eastern friends with processly pass into indi-ana, and hold Conventions there—returning again through the southern part of this State, and holding meetings on their way to Pennsylvania. It is to be hoped these teil-worn and slavery-scar-red champions of freedom will receive a cordial wel-come, and such assistance in conveying them from one meeting to the next, as is befitting Western hos-nitality. pitality.

By order of the Executive Committee of the Ohio

A. ROOKE, Sec.

A. S. Society, The Great Indian Council.—We copy the following from the St. Louis New Era, of the 26th ulti-

ing from the St. Louis New Era, of the 26th ultimo:

'We learn from the Van Buren (Ark.) Intelligencer of the 14th, that the great Indian council at Table-quah, in the Cherokee nation, closed its deliberations on the 3d inst. Delegates from the Cherokee, Creek, Chickasaw, Delaware, Shuwnee, Piankasha, Wea, Osage, Seneca, Stockbridge, Ottawa, Chippewa, Peoria, Witchetah, Pottowatomie and Seminole tribes, were present. The result of their deliberations was a compact, binding upon each nation, party thereto, embracing the following objects: To maintain peace and friendship among each other. To abstain from retaliation for offences committed by individuals. To provide for the improvement of their people in agriculture, manufactures, and other arts of peace. That no nation, party to this compact, shall, without the consent of the whole, sell, cade, or in any manner alienate to the United States any part of their present territory. To provide for the punishment of crimes committed by the citizens of one nation to citizenship in any other nation, party to the compact. To endeavor to suppress the use of ardent spirits within the limits of their respective nations; and to prohibit its introduction by the citizens of one nation into the territory of another.'

Dreadful Accident.—We have stopped the press to

Dreadful Accident.—We have stopped the press to record a dreadful accident on the road this morning at 3 o'elock, about two miles above Reading. One train of cars laden with coal, and the other empty, train of cars laden with coal, and the other empty, came in collision, breaking and mashing into fragments one, and injuring another, killing two men and sadly wounding five or six others who were on the train. The hands of the train coming down the road escaped uninjured by leaping, but the train from Reading, being much lighter, was completely destroyed. We repaired to the dreadful scene at daybreak, and such a mass of ruins we never looked upon before. The hands were just taking out the mangled body of Mr. Goo. Hackman, who was instantly killed, and shortly afterwards, the dead body of Samuel Fornwalt was drawn from the wreck. Gottfried Fornwalt, his father, had one of his legs broken, and Fornwalt, his father, had one of his legs broken, and injured otherwise, so that he is not likely to recover; Samuel Shultz had several ribs broken, and Conrad Fegar, Jr. wes also badly wounded. Damage must ense .- Reading Democrat.

The N. O. Courier of the 26th uft. says :- We He N. O. Courier of the 26th uit. says:— We have been informed by the Secretary of the Charity Hospital, that there are now in that institution 438 patients under treatment. This is the greatest number of sick that have been admitted into it at any one time since its existence. The highest number of admissions during the prevalence of an epidemic has never before exceeded 406.

An Important Fact in Mesmerism.—The Belfast Signal States, that a surgical operation was performed in that town on Sunday last, under the mesmeric influence. A lady was thrown into a mesmeric state by Mr. P. P. Quimby, and a polypas extracted from her nose by Dr. Wheelock, in the presence of several citizens, and the subject is reported to have given no signs of pain.

The Supreme Court of Alabama has refused to re-verse ihe decision on the Perry county Circuit Court, sentencing a mau named Jones to the Penitentiary for ten years for whipping one of his slaves to death

NOTICES.

NOTICE.

NOTICE.

A meeting of the Board of Managers of the Essex county Anti-Slavery Society, will be holden at the house of J. Kenney, 32 South-street, on Saturday, 19th inst., at half-past 2 o'clock, P. M.

Object—To determine the time and place for holding the next meeting of the Society.

A general and punctual attendance is solicited.

MARY P. KFNNY, Secretary.

Salem, Aug. 5, 1843.

ANTI-SLAVERY FAIR.

A Fair will be held at Derby Hall, in Hingham, on Wednesday, Aug. 30th, the proceeds to be appropria-ted to the benefit of the Massachusetts Anti-Slavery Society. Such articles as are usually found at a Fair will be offered for sale, including refreshments, cof-

will be offered for sale, including reasonable, fee, ice-creams, &c.
The Fair will be open at 10 o'clock, A. M;, if the weather is favorable, if not, the first pleasant day; and we earnestly request all who sympathise with the eppressed to aid us in our efforts in their bhralf.
Donations of any kind thankfully received.

MARY W. LINCOLN,
MARTHA SPHAGUE,
MARY H. LINCOLN,
MARY H. CARDNER,
SUSAN F. WILDER.

A CALL FOR A NON-RESISTANCE CONVEN-

A CALL FOR A NON-RESISTANCE CONVENTION.

The undersigned, inhabitants of the town of Abington, propose holding a Convention at the town-boase in said town, on Tuesday, the 22d of August, at 9 o'clock, A. M., to take into consideration the inviolability of human fife—a subject deeply interesting to us, and we befreve strould be to the whole community. We hope to have an interesting meeting, and the more so on account of the case of Isaac Leavitt, who now lies under sentence of death in Plymouth County jail.

The opposers of non-resistance and its advocates, and those who are halting between two opinions, are invited to be present—all of whom, we trust, will be ready to give a reason of the hope which is within them. Come one, come all.

The friends in Abington will do what they can to make the people from abroad cumfortable and happy while they tarry.

N. B. Should the weather prove stormy, the meeting will be postponed to the first fair day thereafter.

SAMUEL DYER,
H. H. BRIGHAM,
JOHN NOYES, Ja.,
JOHN WOODBURY,
SOLOMON PURD,
LYDIA S. FORD,
BRIGGS ARNOLD.

LYDIA S. FORD, BRIGGS ARNOLD, REBECCA T. POOL, MICAH H. POOL, LEWIS FORD.

Abington, Aug. 1st, 1843.

POETRY.

From the Liverpool Albion. LINES.

'Tis guilt to pass the suffering por When fainting for our aid; To spurn the suppliant from our door Whose labor is unpaid! 'Tis guilt to hoard a treasur'd store,

Purchas'd by wrongs and tears; To hear the famished man implore, Yet mock his pains and fears. Tis guilt on this bright earth to gaze

Ungratefully and cold ;

Yet more to blight the fertile face Of all that we behold! For bright green fields that God has given To place a desert there : And then in insult charge on Heaven That region of despair

Tis guilt to rob the orphan'd one; To mock the widow's wo; To sit upon a haughty throne, And laugh when tears do flow To tax the land, till burden'd down, The people bend and weep, Then turn away from every groan, And lordly revels keep.

'Tis guilt to lead the innocent To evil and to sin, To bribe them down that dark descent Where countless trees begin; To think all life must minister To luxury and pride, And live in state without a fear, Whatever woes betide

But there's a deeper guilt than this, Of deadlier, darker fame, Which makes the life's warm current freeze With an indignant shame : It is to crush the liberties Of a whole people's trust! And view unmov'd their agonies

When struggling in the dust.

It is degrading, chains to place On a vast nation's pride: That freedom from the earth to chase For which the good have died! Shades of the tried and virtuous few, Look from your bright abode ! That cause to which ye clung so true,

Vain were your prayers, your tears, your pains, Your blood was vainly pour'd; For shame your country's council stains The dungeon and the sword !

From the Russian Anthology.

THE RICH MAN AND THE POOR MAN.

So goes the world ;-if wealthy, you may call friend, that brother ;-friends and brothers all Though you are worthless-witless-never mind it You may have been a stable boy-what then? 'T is wealth, good Sir, makes honorable men. You seek respect, no doubt, and you will find it.

But if you are poor, heaven help you! though you

Had royal blood within him, and though you Possess the intellect of angels too, "T is all in vain ;-the world will ne'er inquire On such a score :- Why should it take the pains? T is easier to weigh purses, sure, than brains

I once saw a poor fellow, keen and clever, Witty and wise; -he paid a man a visit, And no one noticed him, and no one ever Gave him a welcome. 'Strange,' cried I, 'whence

He walked on this side, then on that; He tried to introduce a social chat; Now here, now there, in vain he tried; Some formally and freezingly replied, And some

Said by their silence- Better stay at home.

As Cræsus rich, I'm sure; He could not pride himself upon his wit, And as for wisdom, he had none of it; He had what's better :- he had wealth What a confusion !-all stand up erect-

These crowd around to ask him of his health: These bow in honest duty and respect; And these arrange a sofa or a chair, And these conduct him there. 'Allow me, Sir, the honor ;-then a bow Down to the earth-ls 't possible to show Meet gratitude for such kind condescension?

The poor man hung his head, And to himself he said, 'This is indeed beyond my comprehension:' Then, looking round, One friendly face he found, And said-' Pray, tell me why is wealth preferr'd To wisdom? '- 'That's a silly question, friend !

Replied the other- have you never heard, A man may lend his store Of gold or silver ore, But wisdom none can borrow, none can lend?

From the Newark Daily Advertiser. FLOWERS.

The flowers! the flowers! they smile on all, By cottage door and princely ball; They brighten in the sunshine fair, And fill with sweets the midnight air; They spring in forests dark and oldintain-tops they brave the cold, And I have heard that Ocean blue Sweeps over flowers of matchless hue.

And ever find they sweet employ, Those little messengers of joy-They glance along the shaded way Where oft the merry school-boys play, Half crushed in apron clean and neat, Out at the sides they love to peep; Or cushioned, kiss some rosy hand-The richest vase in all the land.

The flowers! the flowers! are taught of God; They blossomed where the Saviour trod, He saw them innocent and fair, Sustained by Heaven's unpurchased core. And to his pure and holy eyes, They more than equalled Syrian dyes; The Eastern monarch famed of old, In robes of purple wrought with gold, Must to the Lily of the field The glory of his vesture yield.

From the Democratic Review.

SONNET. BY HENRY T. TUCKERMAN.

Courage and patience ! elements whereby My soul shall yet her citadel maintain, Baffled, perplexed, and struggling oft to fly, Far, far above the realm of wasting pain,

Come with your still and banded vigor now, Fill my sad breast with energy divine, Stamp a firm thought upon my aching brow, Make my impulsive visions wholly thine

Freeze my pent tears, chill all my tender drea Brace my weak heart in panoply sublime, Till dwelling only on thy martyr themes, And turning from the richest lures of time, Love, like an iceberg of the polar deep, In adamantine rest is laid asleep!

MISCELLANY.

From the Boston Courier Night Scene in a Poor Man's House.

BY MARY HOWITT.

It was in the middle of winter, on the night of the twenty-third of January, when the weather was miserably cold: it neither decidedly froze, nor did it thaw: but between the two it was cold and damp, It thaw: but between the two it was cold and damp, and penetrated to the very bone, even of those who sat in carpeted rooms before large fires, and were warmly clad. It was on this evening that the seven little children of David Baird, the weaver, stood huddled together in their small room, beside a small fire which was burning comfortlessly. The baby lay in a wooden cradle on the corner of the hearth. The fire, to be sure, gave some warmth, because it The fire, to be sure, gave some warmth, because it had boiled an iron pot full of potatoes, but it gave very little cheerfulness to the room. The mother had portioned out the evening meal—a few potatoes to each—and she now sat down by the round table, lighting the farthing candle, and was preparing to do some little pieces of housewifery. 'May I stir the fire?' asked David, the eldest

boy. 'No, no,' replied the mother, 'it burns away too 'I wish we had a good fire!' sighed Judith, the

second girl. 'Bless me,' said the mother, 'it is a good fire Why, there's dame Grumby and her grandchild gone to bed because they have no fire at all.' 'I should like some more salt to my potatoes, said little Betsey; 'may I have some more, moth

'There is none, child,' she replied; 'I put the

last in the pot.'
'O dear!' cried out little Joey, 'my feet are so bad! they get no better, mother, though I did beat them with holly.'
'Poor thing!' sighed the mother; 'I wish you had better shoes.'

There's a pair,' said Joey, briskly, 'at Timmy

'There's a pair, said see,'
Nixon's, for fourteen pence.'
'Fourteen pence!' repeated the mother; 'it would take a long time to get fourteen pence.'
'Mat Willis begged a pair of nice warm boots,'

replied Joey, exultingly.
'We will not beg,' said the mother, 'if we can help it—let me see the shoes;' and Joey put one of his frost-bitten feet on his mother's knee. 'Bless thee! poor lad,' said the mother, shalt not go to work again till it is warmer.'

interrupted little Susan, 'may I have me more?'
'There is no more,' said she, 'but I have a whole

'Oh dear, oh dear, how nice!' cried the children On dear, on dear, how nice!' cried the childre clapping their hands; 'and give Joey the botton crust,' said one, 'because of his poor feet.'
'And give me a big bit,' cried Susan, holding of a little fat hand.

The mother divided the loaf, setting aside a piece for her husband; and presently the husband

fire; Susan and Neddy placed themselves between his knees, and his wife handed him the portion of

his knees, and his wife handed him the portion of supper which had been set aside for him.

Mary, the eldest girl, was sitting on a box, feeding the squirrel with the bread which her mother had given her—she was very happy, and kissed the squirrel many times; Judith was sitting beside her, and David held the cup out of which the squirrel drank.
'Nobody has enquired after the squirrel, said the

'Nobody has enquired after the square, father, looking at them.
'No,' replied Mary, 'and I hope nobody will.'
'They will not now,' said the younger David, 'for it is three months since we found it.'
'We might sell it for half a crown,' said the father; Mary looked frightened, and held the squirrel

'Joey's feet are very bad,' remarked the moth-'And that doctor's bill has not been paid,' said the

And that octor's bill has not been paid, said the father. 'seventeen shillings and six-pence.'

"Tis more money than we can get in a week,' sighed the mother.

'I go round by the back lane, to avoid passing the door,' said the father, 'and he asked me for it three

'We will get it paid in the summer,' rejoined the mother, hopefully; 'but coals are raised, and bread, they say, will rise before the week is out.'
'Lord help us!' exclaimed the father, internal-

'Mary, fetch the other candle,' cried the mother, as the farthing candle burnt low in the stick and

the other last night?

'Have you a farthing, David?' asked the wife.

'Not one,' replied he rather hastily. 'Nor have we one in the house,' said the wife; I paid all we had for bread.' Stir up the fire, then,' said David.

'Nay,' rejoined the wife, 'coals are raised.'
'Lord help us!' again sighed David, and two of
he children began coughing. 'Those children's
coughs are not better,' remarked the father, somecoughs are not better,' remarked the lather, somewhat impatiently. And the baby woke—so did Betey, who had fallen asleep on the floor unobserved crying, 'I am so cold, father! I am so cold!'
'Go to bed with her, Mary,' said the mother, 'for

to bed with her, Mary,' said the mother, ' for ou were up betimes, this morning, washing-pull up your clothes on the bed, and keep her warm. Mary went into the little dark chamber to bed with her sister, and her mother tried to hush the

rying infant.

David was distracted. He was cold, hungry, weary and in gloom. Eight children whom he loved were about him, and he thought of them only as born to poverty and care, like himself—he felt unhappy, and grew almost angry as the baby continued to cry.

Cheer up, David, honest man! there is that comof thee-which will raise thee above want forever!
Cheer up! this is the last hour any of you shall want fire; the last hour you shall want for candlelight. Thou shalt keep thy squirrel, Mary! Betsey, thou shall have blankets to warm thee! The docof thee—which will raise thee above want forever! Cheer up! this is the last hour any of you shall want fire; the last hour you shall want for candle-light. Thou shalt keep thy squirrel, Mary! Betsey, thou shall have blankets to warm thee! The dector's bill shall be paid—nor Baird, shalt thou ever again skulk by backways to work to avoid an importunate creditor. Joey, thou shalt turn the wheel no longer—thy feet shall get well in woollen stockings, and warm shoes at five shillings a pair! You shall no more want to sell potatoes, nor shall Susan go short again of her supper! But of this, ull this, as yet, you know nothing about the relief—and such splendid relief, too, that even now is approaching your door! Wail, little baby, and thou wilt—nurse thy poor tingling feet, Joey, by the fire! and muse in radness on thy poverty, David Baird, yet for a few moments longer, it can do no harm, for the good news is even now turning the corner of your street!

CASUALTIES, MURDERS, &c., IN FOUR MONTHS.—Some reader of the New-York papers kept an account of casualties, &c. chronicled therein, which took place in the United States Gazette has taken up the subject, and added thereto to those which have come under his notice since, from reading the multitude of newspapers from almost every State in the Union, viz. a record from January to July, 1843.

Six hundred and twenty-eight houses and stores burnt, with a part of their contents, estimated at three millions of dollars.

Nine hundred and fifty accidental deaths, about one-half drowned, most of which occurred on the Ohio and Mississippi rivers, and on the lakes. A perion were emigrants going to the far West.

Two hundred and fifteen murders, by guns, pistols, bowie-knives, &c.

Knock, knock! David starts from his re-

'Some one is at the door!' said the wife, and up jumped little David. 'If it is neighbor Wood come to borrow some meal, you can get her a cup full, added the mother, as the knock was repeated more

Up rose David Baird, and thinking of the doctor's bill, opened the door reluctantly.
'Are you David Baird?' asked the letter-carrier,

'I am,' said David. 'This, then, is for you; and there are twenty-two pence to pay on it,' said the man, holding forth

a large letter.
'It is a summons!' cried the wife in dismay; 'for "It is a summons!" cried the wife in dismay, for what is David Baird sommoned?" and she rushed to the door, with the baby in her arms.

"It is not for me," said David, half glad to escape his liability to pay the two-and-twenty pence.

"But are you not David Baird, the weaver?"

'I am,' said David.
'I am,' said David.
'Then,' continued the letter-carrier, 'pay me the twenty-two pence, and if it is not right, they will return you the money at the post-office.'
'Twenty-two pence!' repeated David, ashamed

'I wenty-two pence: 'repeated Davis, assumed to confess his poverty.

'One shilling ten pence!' said the wife; 'we have not so much money by us, good man.'

'Light a candle,' said the letter-carrier, bursting into the house, 'and hunt up what you have.'

David was pushed to the extremity.

'We have none,' said he; 'we have no money to

buy a candle!'
Lord bless me,' said the letter carrier, and gave
David the younger four-pence to fetch half a pound
of candles. David and his wife knew not what to David the younger four-pence to tetch man a pound of candles. David and his wife knew not what to think, and the letter man shook the wet from his hat. In a few moments the candles came, and the letter was put into David's hand.

'Open it, can't you?' said the letter man.

'Is it for me?' inquired David again.

'It is,' replied the other, impatiently; 'what a fuss is here about opening a letter.'

'What is this,' exclaimed David, taking out a bill for one hundred nounds.

for one hundred pounds.
'O!' sighed the wife, 'if after all it should no But read the letter, David; and David

'Sir,—You, David Baird, the weaver of _____, and son of the late David Baird of Marden-on-Wear, lineal descendant of Sir David Baird, Monkshaughton Castle, county of York, and sole heir to Sir Peter Baird, of Monkshaughton, aforesaid, lately deceased, are requested to meet Mr. Dennis, solicitor, of York, as soon, after the receipt of this, as possible. It will be necessary for you to bring your family with you; and to cover travelling expenses, you will receive enclosed a bill for one hundred pounds, papable at sight.

sight.
'I have the honor to be, Sir, your humble servant,
J. Shith for M. Dennis.'

'Sure enough,' said David, 'David Baird, of Mar den-on-Wear, was my father.'
'O, O, O!' chuckled out little David, as he hop-ped about behind the group, 'a hundred pounds and

castle.' castle."

'Heaven be praised!' ejaculated the wife, while he hugged the baby in her arms.

'And,' continued David, 'the great Sir David

Baird was our ancestor, but we never looked for anything from that quarter.'
Then the letter is for you?' asked the man.

'It is. Please Heaven to make us thankful for it said David, seriously; but hesitated he, 'you wan that money.'
'No.' said the letter-carrier, going out. 'I'll call

for that to-morrow.'

Bolt the door after the man; this money requires safe keeping."
'Mend the fire!' said the mother; and her son
David put on the shovel full of coals, and stirred up

the ashes.

'Kiss me, my children!' exclaimed the father with emotion; 'kiss me, and bless God, for we shall never want bread again!'

'Is the house on fire?' screamed Mary, at the top of the stairs, 'for there is such a blaze!'

'We are burning a mould candle!' said Judith, 'and such a big fire!' and such a big fit

'Come here, Mary,' said the father; and Mary slipped down stairs wrapped in an old cloak.

Father's a rich man!—we're all rich—and shallive in a grand castle! laughed out young David.

'We shall have coats, and blankets, and stockings and shoes!' cried little Joey, all alert, yet still re-

membering his frost-bitten feet.
'We shall have beef, and plum-pudding!' said Susan. 'We shall have rice-pudding every day!' cied

David Baird was again distracted; but how different were his feelings; he could have done a that sand extravagant things—he could have laughed, cried, syng, leaped about, nay, rolled on the floor for joy; but he did none of these—he sat calm, and with his master: but the life of a poor man is an uneasy life—a life of care, weariness, and never-ending anxieties. What wonder, then, if his face have a joyless look?

The children made room for their for its face have a joyless look?

row,' said the happy mother, as she sent them up stairs. To bed they went, and after awhile laughed themselves to sleep. The father and mother smiled and wept by turns, but did not sleep that night.

A HEN AND KITTENS. An Extraordinary Fact —A few weeks ago, I was at the residence of Mr.
Barney, pastor of the Congregational Church in
Seekonk, Mass. He invited me into a little should Seekonk, Mass. He invited me into a little shed, and there showed me a very extraordinary example of animal instinct. It was a hen bringing up a little for four kittens. In all respects, so far as they could receive it, she gave them the same attention as she would her own brood. She scratched ver as she would ner own broot. She scratch ver-min and other things for them; called them to par-take; she clucked for them, and brooded over them night and day, as they had need. It is true, they could not enjoy the food thus offered to them, neither could they follow her in her wanderings as chickens would do

The little things lived as do other kittens, by sucking their real mother puss. They obtained this privilege by the assistance of friends, or in the occasional absence of the hen. When the hen was present, puss could not come nigh her kittens, for though she was much stronger than the hen, yet she shrunk, as many larger animals do, from her nois threats

Occasionally, in the absence of the hen, pus would come and steal her kittens, and carry them by the neck to another place, to oversee them herself. But very soon the hen would find them,

and take possession of them as before.

You are doubtless all inquiring how this happened rent.
'There is not one,' replied Mary; 'we burnt out had her nest near the hen while she was sitting upon her own eggs. When the cat first left her kittens alone, the hen hearing their infant voices, probably supposed them to be her own. She therefore left the nest, with her eggs unhatched, and took possession of the nest of kittens. Having first pitied, she next loved them, and continued to watch

> A good story is told of a Yankee and a certain limb of the law, of whom he sought advice in some difficulty. The Yankee laid down his five dollars upon the table, and proposed his question. The lawyer laying down the Revised Statutes, let drop

remark upon the cheapness of the book, saying 'I gave but two dollars and forty cents for this large book !'
'And does it contain the law applicable to my ' inquired the Yankee. 'Certainly,' replied the unsuspecting lawyer, 'I'll

find it in a minute.'
'On the whole,' said the Yankee, coolly pocketing the bank note he had laid out, 'on the whole, Sir, I guess you need'nt take the trouble. It will be cheaper for me to buy the book and hunt it up for

CASUALTIES, MURDERS, &c., IN FOUR MONTHS .-

ols, bowie-knives, &c. Fifty-six by fire-arms imprudently handled. by clothes taking fire. Forty-six by lightning. Forty-three by falls from horses, upsetting of car

iages, &c. Eighty-six by suicide!!!'

Ireland.—At a meeting of the Repeal Association held in Dublin on the 11th ult.—

Mr. T. Steele, in commenting upon a letter be re-ceived from America, observed that it was perfectly clear that a defensive, not an offensive treaty—and he solemnly made that distinction—that a defensive treaty as virtually existed at present between Ireland and America as if it were signed by the American

ambassador.

Mr. O'Connell said he stood upon what he had said
a few days ago respecting America. There was no
treaty, and would be none between Ireland and Mr. Steele.-Hear, hear! I said virtually.

EXTRAORDINARY NOTICE OF MOTION. Mr. O'Connell gave notice for the next day of meeting, that in consequence of the dismissal of the Repeal magistrates by the government, he would move, in pursuance of the practice followed in the Catholic Association, 'that they would adopt measures for the appointment in each district of arbitrators, instead of going, as heretofore, to hostile petty sessions courts, and paying fees to the clerks of bigoted magistrates, and that the association would have legal instruments prepared authorizing the persons to act as arbitrators.' (Loud and prolonged cheers.) ITEMS.

Horrible Outrage in Indiana.—We copy the following from the Wilmington (la.) Whig:—On Thursday last, a man in Aurora, by the name of Porter, went into the edge of Ripley county, under the pretence of employing a girl to do his housework. He tound a young lady who accepted his offers and propositions; and she, in company with him, started for Aurora, each on a horse. As soon as daylight began to disappear, and when about half way from the girl s father's to Aurora, Porter began to make undue advances upon the girl, which she resisted with woman-like courage. Finding all exertions about to prove in vain, he, in all the firry of a demon, dragged her from her horse, and beat her until she was senseless, and gratified his hellish desires. Then he made the girl swear a most solemn oath, under the penalty of instant death, that she never would reveal any thing that had taken place. Porter then dallied away the time, and arrived at his house about one o'clock in the morning, where the young girl (about 17 years of age) morning, where the young girl (about 17 years of age)
went to bed, and remained until daylight, when she
arose and went to a friend, whom she happened to
have living in the village, and related what had hap-

pened.

Her friend immediately went before Justice Emrie. and had a State writ issued for the arrest of Porter, who, by this time, found out what was going on, and fled to the woods. He was, however, captured during the day, underwent an examination, and was recog-nized to appear at the next term of the Circuit Court, in the sum of \$2500; and for want of bail was lodged

ito prison.

It is well enough to mention here that this same individual was under \$500 bonds to appear at the next term of the Circuit Court of Switzerland county for a similar offence, perpetrated upon a widow woman, some months ago, in Aurora.

Shooting.—We copy the following from the Owensborough (Kentucky) Bulletin of the 28th ult:

'An unfortunate affair occurred, a few miles from town, on Friday last. A Mr. Sutton shot a Mr. Sams, the ball entering the left breast over the nipple, and passing through, lodged against the shoulder blade. The particulars of the affair are thus given by Mr. W. T. Sharp, on the examination before B. Duncan and B. Hawes, Eqs.:

The particulars of the assistance of the B. Duncan and B. Hawes, Esqs.:

1 was sitting on my horse, (says Mr. Sharp.) talking with Sams, when Sutton came out of a lane close by, with an axe on his shoulder, and passed by us. Sams jumped on his horse and rode past or round Sutton, got off and hitched his horse to the fence, is the days a glub shout fourteen inches long, and as picked up a club about fourteen inches long, and as big as a chair-post, and started to meet Sutton, who immediately turned, and was followed by Sams some distance, Sutton telling Sams to 'keep off,' and Sams calling on Sutton to stop and 'talk it over.' Sutton, after being followed see a classical started and the st being followed some distance by Sams, turned round and told him to come no further, as he should stand still and defend himself. Sams continued pressing up, when Sutton again started off, and called on me to know if I did not see a knife in Sams' hands. I replied I did not, and immediately Eutton fired and ran, and Sams followed him some fifteen or twenty steps, when he stopped; and I went up and helped him

Other witnesses were examined, corroborating the other witnesses were examined, corroborating the above. After matter deliberation, the magistrates required Sutton to give bail in the sum of \$250 for his appearance at court in October next, which he did, and was discharged.

P. S. Since writing the above, we have been in-

formed that, just as the examination of Sutton was closed, information was received of a knife—a very large one—having been found near the spot where Sams stood when shot. The knife, it is said, was identified as belonging to Sams.'

A Dastardly Outrage.—The venerable Judge Thompson, of Indiana, is now holding Court in New-Albany. Yesterday, as he was going from his dinner to Court, Gen. Burnett, the Locofoco Postmaster, who had been cursing him through the streets all the morning, approached him in apparent friendship, and persuaded him to step into a house. As soon as the Judge crossed the threshold, Gen. B. and his accomplices commenced a political conversation with him. Kent, the Locofoco editor, asked him whether there had not been more whigs than democrats natu-ralized in his Court. The Judge replied that there had not. Kent called him a damned old liar.' The Judge, who is sixty years old, clenched his fist indignantly, and remarked that he 'took such language from no man.' Thereupon General Burnett and another Locofoco leaped upon the sexagenarian and held him fast, while Kent, a young man of thirty, mauled him mercilessly with his fists. Kent was afterwards hunted for by men who know how to deal with such secondrels, but he could not be found. Some of the best citizens of Albany were determined to do him justice last night. He deserved to be had not. Kent called him 'a damped old liar.' The to do him justice last night. He deserved to be caugh, and held under water as long as a bubble came to the surface to tell that his stinking breath lingered in his nostrils.—Louisville Journal.

[Gen. Burnett denies the correctness of the above statement. The affair is undergoing a judicial inves

Arkansas Doings .- The last number of the Van Buren (Ark.) Intelligencer has the following:

'An affray took place at Mr. S. Fine's, in Washington county, about 8 o'clock on the night of the 10th inst. between General Allen Wood and Thomas inst. between General Allen Wood and Thomas Bridgewood, which resulted in Bridgewood being shot by the General. It appears that Bridgewood had stopped at Mr. Fine's to get his supper—his horse was tied to the fence, when Gen. Wood rode up and inquired for a carriage driven by Norman, on his way to Missouri. When General Wood inquired for the carriage, Bridgewood jumped from the fence into the big road, caught the General's horse by the bridle, and bursted to cap of his pistol when within a few inches of the General's head; at the same time saying, 'You are the d-d rascal.' The General ing, 'You are the d—d rascal.' The General attempted to draw his pistol from the hostler, when Bridgewood caught it. The General then drew his other pistol, when Bridgewood ran into the bushes, put another cap on his pistol, returned, and bursted the second cap at the General. Whereupon the General fired his pistol, and shot him in the groin; the ball ranging round. The next morning the General returned to Fayetteville, and gave himself up to the sheriff. The matter was investigated by justices Botsford, Newman and Costa, when the General was discharged.'

A Wedding Party Poisoned .- The Elima Gazette gives the following account of an occurrence which took place at Southport, to the great peril of nearly

In preparing the cake for the wedding of Mr. Dal In preparing the cake for the wedding of Mr. Dalrample, an article called sugar-sand was procured in this village, for the purpose of putting on the top of the cake. This sand appears to have been made of a new article of paint called French green, instead of another green in common use, because it was much prettier, but which appears to be much more poisonous. The confectioner knew, that, like all other greens, it contained some poison, but supposed it not sufficient to injure any-one, unless taken too freely. The base of the French green, so called, is supposed to be arseniate of copper, which is highly poisonous. We understand that all who partook of the cake, were more or less affected, some very seriously, though we believe all are recovering.

believe all are recovering. Horrible Cruelty .- A late English paper states, that the commanding officer of a Portuguese vessel of war on the African station, has been brought to Lisbon to be tried for flogging a seaman to death, having given him no fewer than two thousand three hundred lash-

An Official Affair.—We find the following in the St. Louis Republican of the 26th ult:

'We understand that one of the young men in the post-office, yesterday, attempted to flatten the probosics of the surreyor-general for his insoleut impertinance. When the parties both got outside the building, Reed threatened to tell his mother if the clerk struck him.'

double-barrelled gun, until he expired. Canales then repaired to the Guard-house and gave himself up to the police.

The Late Fire in Sandwich Woods .- The Yarmouth Register says that the extent of land burned over at this fire has been estimated at from thirty-five to forty thousand acres; that about half of this was well-wooded and very valuable, but the rest was of little

It is stated by the Philadelphia Times, that Mr. Cushing's diplomatic uniform cost seven hundred dollars. The Forum remarks—'That's cheap; if he can keep it uniform, it will be a triumph for one who has The Hon. John Quincy Adams has

deliver an address on occasion of the laying of the corner-stone of the new Observatory, at the city of Cincinnati, in the month of November next. Sir Robert Peel stated in a late debate on the Cana da Corn Bill, that the cost of suppressing the late Can ada rebellion was not less than £3,500,000.

A woman is in custody at Ballrghaderrine, county of Mayo, who has been in service for six months as a man, and in that character married a female ser-vant.

The Pope of Rome has ordered prayers and proto implore protection against the grass-

The Fugitive Slave Case.—The negro, whose case we referred to yesterday, was, after the decision on Tuesday, in Princeton, ironed and put in a wagen to be taken off. He, however, jumped out, and some attempt was made to rescue him, which was unsuccessful. In the fracas that ensued, some of the students at Princeton college from the South took part, and dirks and knives were drawn. The mutter was finally settled by the purchase of the freedom of the poor negro. A lady advanced \$500 to buy his freedom, and another citizen of Princeton agreed to pay the master the balance of his demand, which was about \$100. The negro agreed to serve the lady five years, at the rate of \$100 a year, in consideration of the \$500 she advanced for him.—Philadelphia Gaz. Saturday.

Strange Encounter.—We learn from a gentleman of this city that, a few days ago, a cat which had often caught birds, mice, &c., was seen emerging from under a house, with a snake about a foot in length in her mouth, with which she sported some time, tossing it with her mouth, laying it down, putting her paw upon it, &c.; at length, wearied of her play, she put the head of his snakeship in her mouth, and had scarce closed her jaws upon it, when she made a sudden spring into the air, alighted on the ground, rolled and tossed about apparently in great agony, for several minutes, the saliva running from her mouth, accompanied by symptoms of madness, when bott snake and cat were killed by those who had witnessed the exciting conflict. The snake appeared to be a viper, and had probably retained sufficient life during the rough usage it received to give its antagonist a deadly wound in the mouth.—Pittsburg Spirit of the Age. Strange Encounter .- We learn from a gentleman

Death by a Rattlesnake — The Carbou county Transcript says: On Tuesday the 22d ult. Luther Yarrington, aged three and a half years, while playing near a hencoop, at the Lehigh Water Gup, thrust his hand into the enclosure, and was bitten between his thumb and first finger of his right hand; but the reason of his crying was not known until the swelling induced suspicion—the coop was examined, and a rettlesnake found and killed. The child died two days after from the effects of the poison, which had swullen to burstthe effects of the poison, which had swollen to burst ing his limbs and body.

Bitten by a Snaks.—We understand that while the man who has charge of the snakes in the menagerie, was exhibiting them yesterday afternoon, and while they were coiled around his neck, one of them struck his fangs into his check and tore the flesh considerably. He immediately threw off his horrible load, and appeared anxious for his own safety. The snakes are of the Annaconda and Boa Constitutor species. Their bite, we learn, is not poisonous.—Lowell Courier.

A New Test of Acceptance .- Judge Colquet, of Geo gia, acted, a few years since, as General of the Militia, Judge of the Circuit Court, Senator in the Stat Legislature, and clergyman of the Methodist Episco pal church. The Boston American says he acquittee himself in all these capacities to the satisfaction of his constituents, and, it has no doubt, to the acceptant of his God—as is evinced by his continued and a most unbounded popularity! It strikes us that this

Canadian Exiles Recalled .- It is with a feeling pleasure that we are enabled to announce the free pardon of Dr. Rolph, Dr. Duncombe, and John Mont-gomery, Esq.—three of the most prominent patriots of '37, and since that time residents of this city. To of '37, and since that time residents of this city. To Mr. Montgomery, this oblivion of past transactions must prove most welcome, as it will bring within his reach a valuable property, out of which he has realized little or nothing since his arrest on the breaking out of the Canada war. How the other gentlemen were peculiarly situated, we know not, nor how anxious they may be to avail themselves of the act of oblivion. They have all borne themselves like gentlemen since resident among us, and whether they return or remain, have our best wishes for their prosperity and happiness.—Rochester Adv.

Money easy.-The banks in Boston have nearl Money easy.—The banks in boston have hearly eight millions in specie on hand at this time—a much larger amount than ever before. For several years past the average amount of specie on hand has been about three and a half millions. Money can now be had on the hypothecation of prime securities for 31-2 per cent. per annum, on demand, or on four or six meantly.

Brish, the Belgian giant, who appeared some years back at Paris in the meto-drama of Goliath, has just terminated, says the Moniteur Parisien, his career most unexpectedly. He was living retired near Spa, and, happening to go there during a fete, he was seen by an Englishman of great stature and strength, and was challenged by him to see which was the better man at boxing. The giant accepted the challenge, but on the morning of the contest he was found dead in his hed, from the runture of an anguism. He was in his bed, from the rupture of an aneurism. He was only 36 years of age.

Somnambuliem.—On Monday morning last about 2 o'clock, a Mr. Webster, a man about 30 years of age, a shoemaker in the employ of Mr. Samuel Fairbanks, in this village, who occupied a room in the 3d story of the building as a sleeping apartment, arcse in his sleep, dressed himself, and in attempting to descend a flight of stairs on the outside of the building, fell to the ground—fracturing his skull badly, and partially injuring one limb. He was trepanned by Drs. Blom and Crawe, and hopes are entertained of his recovery —Watertown (N. Y.) Journal.

THE REFORMER.

Devoted to Temperance, Anti-Slavery, Moral Reform, Peace, Health Reform, Christian Union, Christian Retrenchment, Female Elevation, General Education, Parental Reform, Professional Reform National Reform.

JAMES A. THOME, AND W. B ORVIS, Editors. PUBLISHED BY A REFORM ASSOCIATION.

Self-Denial, Unreserved Devotion to God, Aboundis in Works of Faith and Labors of Love. Sanc-tification of the Church, Concersion of the World. The Glory of God. Be ye holy, for I am holy.' 'Be filled with the Spirit.'

liscussion in the Spirit of Christ, Baptism of the Holy Ghost, God's Kingdom within. THE above Association of Friends of General Re THE above Association of Friends of General Reform, purpose publishing a periodical, entitled The Reformer, advocating the various branches of Christian enterprise in their connection and mutua relations, as their importance and varying prominence may seem to demand. It is esteemed very desirable that the various reforms of the age should be dispassionately discussed, in a meek and Christian spirit free from that carping and rancor, that railing and recognition, which is

free from that carping and rancor, that railing and calumny, crimination and recrimination, which so poison and embitter many of the periodicals of the present day.

Moreover, it is deemed highly desirable that a cheaper and more concise method of discussing reform principles should be adopted. The public cannot well spare the labor of wading through the lumber of a half dozen or dozen weeklies, tri-weeklies, and dailies, of mammouth dimensions, in order to culout what might be condensed into one alternate weekly, of half the size, and half the cost to the reader.

True, this retrenchment in the number and size of periodicals, would greatly increase the amount of editorial labor, in order to digest, abbreviate, and rewrite the matter to be published, but it would be an incredible saving both of time and expense to the reader. Therefore it is proposed to examine and calculate the GREAT PRINCIPLES OF REFORM, presenting in a consecutive and concise form those principles ost-office, yesterday, attempted to flatten the probosic of the surveyor-general for his insolent impertinance. When the parties both got outside the building, Reed threatened to tell his mother if the clerk struck him.'

The New-Orleans Republican of the 15th instant.

says a negro, a slave, was killed by one Philip Canales, in Music-street, third Municipality, day before yesterday. He was beaten about the head with a double-barrelled gun, until he expired. Canales then

one exclusive branch of retorm a great teagure of the often become bigoted, frantical and censorious.

While a division of labor is, to a certain extent, useful, yet on moral subjects the heart must be duly expanded in regard to all the principles of benevolence in order to secure a well-proportioned religion.

in panded in regard to all the principles of benevolence in order to secure a well-proportioned religion.

Trams.—We wish to publish on such terms that all who desire such a periodical may be able to obtain it. The poor should not be shut out from the light of truth because of their pecuniary condition, since Christ has said, 'The poor have the gospel preached to them,' and the present being a time of great embarrassment in money matters, we propose to those, who wish to countenance such a periodical, to do all they can for us; and do that when we most need their aid, and let the paper be sent to themselves and as many more as possible. It will be desirable to place the paper no a permanent basis, and have it regularly published as often as once in two weeks, of the size of the Oberlin Evangelist, or Advocate of Moral Reform; and filled mostly with original matter. We desire nothing for oursolves as Editors and Publishers, but simply a livelihood, however that may come, and we only ask the friends of Reform to support the paper for themselves, while we shall do our utmost to make it worth vasily more than its cost.

Nominal price of the Reformer \$1.00 per year—six copies for \$5.00. Those receiving this Extra are requested to procure subscribers for the Reformer. Address (post paid) 'The Reformer,' Oberlin, Lorian Co., O.

N. B. No. I will be issued Aug. 23, 1343.

Co., O. N. B. No. 1 will be issued Aug. 23, 1843.

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The subscriber begs leave to inform such seamen as may visit Boston, that he has excellent Boarding House for their accome emperance principles, at No. 5, t house below the Bethel Chu on temporary of the Bethel Church, and with happy to receive their patronage. No pairs with spared on his part to make their situation picama, satisfactory. The rules of the house will be used ance with good order and the principles of months of the state of the country of the same of the property of the same with good order and the principles of months of the same of the sam No. 5, Sun Court Street, Boy Boston, June 8, 1842.

GARRISON'S POEMS THE following are the contents of Mr. Garrison's Poems, just public

In Garrison's Poems, just published at hill:

Universal Emancipation; Persecution: Tage; To a Friend; Invocation to Spring; D Lines to Liberty; Song of the Abolitensi Infant; Hope for the Enslaved; Earthy Liberty; Fourth of July; The Guilleas New-Year's Day; May Day; To Willin To my Wife; To the same; To my Firsel Benjamin Lundy; To the memory of the steaving my Native Land; The Prince of Phiets; Harriet Martineau; To Elizabeth Peibe Death of James Cropper; Christian R Bible; The Trme Church; Holy Time; Yeredom of the Mind; To the Hon. Theodoringhuysen; Liberty for All; Liberty and To Isaac T. Hopper; On Completing my Thirty-87th Y April; Independence Day; West India Et ion; On the Death of a Friend; The Poem To my Birth-Place; The Kneeling Slave; The New Year; The Dying Year.

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Address to the Slaves! Address to the States:

THE Address of the New-England Anti-States
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ABVERTISEME Finan BANCIS JACKSON, LIS GRAT LORI:

M. LLOYD G VOL. XIII

SELE From th The First of Agreeably to previ ation of Bangor, a celebrate the nintl ancipation. Hou-s chosen Presiden and John Shaw, Asa Walker, of and Thomas H. Prayer was offered

Asa Walker, Johney. A. Caverno, and epare resolutions ex At 11 o'clock, A. A. dress. Prayer by
The address wick H. Hedge, of H well characterize ery able and con and question that the le lawn of the Divi raise, from the de tre; and to restere our Creator. The following reso Talker, Chairman of ich were taken up 1. Resolved, That ery human being: at gift, unforfeited briment': but to cal ntores man to the ri , not to the great to spendence only, but ant declarations of t 2 Resolved, That ms, the self-evide lependence—the no

sweep slavery from 3. Resolved, That entry has proved re-rolution;—that she uld have adorned h ra foreign power:

cancipated slaves, we a day consecrated an philanthropy.

4. Resolved, That t Pritain should call for y human heart; and ford a sufficient gua stary) to every slavel afety of immediate c 5. Resolved, That ever the deep selfishm ment to labor, notwith they must encounter it does, abundant or sman instrumentalit wath,' but the setfisht 6. Resolved, That e spirit of benevoler ing vitality, and almo mong the sure precur ary will be no more. 7. Resolved, That

numph of philanthro e would not be unn l in ous power to be consecrated by the trie Rev. Messrs. Chapl Mathl. Hatch, T. S. Bi pricipated in the dis Under the 3d resolu-minated and interesti ought it wrong to dis light *appear* a benevo hich had been our ei ien, not by the act. ed the act. To h th, that Great Brita mancipation, by sorit of its slavery, co and to injure it by interesting into its immediate
To this it was repl is a good one—the appy, not only on the staters—on the whole perated—increasing romoting the public rice of that security.

es after supposing this because it is pos-otives? Do men gr tles? Shall we fan act until we can the highest and pu But where is the pr ll say that Clarkson ced in their laborio selfish, base, or con recording the sterprise. Their ex rery-their eloquent, Rople, awakened a ly rulers would i the ACT OF THE PLOI but as instruments might have been the power behind the t as the throne itself. People of that renow spirits as were the le notives?

Voted, That the th ented to the Rev. Fr. this and convincing a cipation, and that he of the same for public of the same for public Voted. That the Sent the Rev. Freder there resolution; and published under the published under the proceedings.

Eve Prayer by the Rev Letters were read Adams, Hon. Wm. Hallowell, Rev. Davi ref. Smyth, of Brune After which, it was Voted, To raise a take early measuraisersary of West call a publishmiversary, at such less proper.

em proper. Wm. Hammatt, A field, were appointed Voted, That the be published, under ric, as also the lette in all the newspapes. The exercises we sichy the organist a